

# The Churchman.

SATURDAY, NOV. 30, 1878.

## BREAKING THE LAW FOR THE GLORY OF GOD.

It is plain that those Roman Catholic divines who justify the doings at the cathedral fair are well schooled in casuistry, whatever they know about Christian ethics.

"Is gambling right?" asked a reporter, of the Rev. Dr. McGlynn. "It certainly is not wrong," was the reply. "It is a penal act, to be sure, but not an immoral one. Your own conscience does not tell you that gambling is a sin, though in New York State gambling is illegal. Therefore you may break the law by giving money in gambling for the glory of God. The motive irradiates the act. The end illumines the means."

Has Dr. McGlynn ever consulted that authority which says "there is one Law-giver," and which commands him to "submit to every ordinance of man for the Lord's sake"? He is told on what laws hang the Law and the Prophets; on what does he suppose hang the laws of civil society? Has he ever read Plato, or Cicero, or Hooker, or John Milton, or Dr. Julius Müller, or Burke, or Guizot? Where, in the last degree, does he suppose the laws find their ethical, binding principles? But suppose, according to somebody's conscience, a law like that on gambling has no ethical principle, are people to take the law into their own hands, and no longer consider it binding? Some people have no conscience about paying their taxes. To break the law they say is a penal, but not an immoral, act. The money that goes to support the government ought to go to some cathedral. The motive of giving the money on one hand illumines the act of withholding it on the other. Would not the law say to one arguing, and especially acting, in this way: "You rascal! Do you suppose your conscience is to be a test as to the fitness or unfitness of taxation? You enjoy the protection of the government, and you must do your part towards carrying it on. Unless you see it in that light, the law will find a way to make you."

The truth is that this reasoning of Dr. McGlynn would lead to the violation of every law and to the destruction of civil society. The law would be at the mercy of importers' consciences, and distillers' consciences, and pawnbrokers' consciences, and the consciences of rich corporations, and speculators' consciences. Why should an importer pay duties when he believes in free trade? His conscience does not tell him that to avoid paying them is sin, and he wants the money with which to raffle for a carriage, say, at the cathedral fair. A distil-

ler has no conscience about paying the whiskey tax, and he wants to do something for the glory of God. A pawnbroker has no conscience about charging more than twenty-five per cent. interest, and he wants to "irradiate" the act, and "illumine" the means in some way. Dr. McGlynn is no doubt a man of "charming frankness, amiability, and catholicity," but to have everything in keeping he must look to his conscience and his logic.

## THE QUARTER-MILLENARY OF THE DUTCH.

The celebration which marked the two hundred and fiftieth anniversary of what, in corporate language, was known as the "Reformed Protestant Dutch Church" of New York formed an occasion gratifying to all persons interested in the unification of Christians in this land. At the close of this "quarter millenary" Churchmen have for the Dutch the same cordial respect and Christian feeling so carefully cherished at the beginning. They have ever held many things in common. At one and the same time the Dutch and English were regarded as Established Churches, for the English conquest did not interfere with the rights and privileges of the Hollanders. Both have ever held to a prudent and conservative course, avoiding all mere sensationalism, and being scrupulously careful of each other's rights, dignities, and privileges. Of the celebration in general, however, we may not speak, and we desire here simply to call attention to the fact that on this occasion the Church was most happily represented, the address of its speaker, the Rev. Dr. Dix, giving the key-note to all that followed.

The appearance of Dr. Dix upon the platform in the midst of representatives of the various denominations needs no apology, and we need only call attention to the manner in which he performed his difficult, delicate, and responsible office; for at the close the most critical listener probably felt that all was said that ought to have been said, and that no word was spoken that would ever need to be withdrawn.

Dr. Dix prefaced his address with a truly apostolic greeting, expressing a warm, generous, Christian affection, combined with appreciation and respect. Thence he passed to notice the parallel history of the two bodies from the time when they worshipped together under the same roof, in the fort at the Battery; expressing the pleasure and profit which he had enjoyed in the course of his official association with members of the Dutch communion, and closing with the desire that they all might continue to go forward together side by side in Christian work

and charity. If this address proved one thing more than another, it was this: that the spirit of Christian unity is not made, but is a thing that grows, exhibiting itself naturally in the fulness of time; and also that the agreements with our Church of bodies like the Reformed Dutch communion are greater than the oppositions of opinion so often paraded. The occasion, therefore, proved very useful and important, inasmuch as it indicates that a broad and solid foundation has already been laid for future ecclesiastical unification. To be assured of this must prove a great gratification to all those who are laboring honestly to make all good people one in Christ. A long step has been taken in advance.

## THE COMMUNISTS' REMEDY.

The short and easy method of the communists is to have the State step in and rectify all the disorders of society. The State throws up national defences, determines taxation, regulates a protective tariff, and legalizes the rates of interest. Why not go further, and abolish private property, fix the hours of labor, decree the amount of currency to be put in circulation, and see that everybody is supplied with work? No trades-union or association can do these things, because its power is limited; but the State is conceived to be practically omnipotent touching all that concerns the property or persons of its citizens. Why then does it not see that every valley is filled and every mountain brought low, and that the millennium is ushered in without further delay?

But first of all, whence is the State to derive a power like this? The State is an abstraction which, like an idea, can do nothing till somebody gives it force and opportunity. But who is to give the State this force and opportunity? Who but the majority of its citizens? It is a case in which universal suffrage is to see what can be done about the matter. Citizens who vote for town officers and presidents will see what shall be done with capital and currency. If the citizens of New York, for instance, by a majority of one, vote to do away with private property, should it not be done away with? Not by any means. Are millions of property to be at the mercy of an idiot or knave who, while he can hardly write at all, wites yes on a bit of paper? And what if a majority of one votes that all the idiots and knaves shall be banished from the city? Are there not rights of citizenship, even fools' and knaves' rights, till something is proved against them? Not even if all *but* one should vote to banish them could it justly be done. And most certainly,



if the wise cannot dispose of the foolish in this way, the foolish should not dispose of the wise. And just here we come upon that thing of personality and personal rights which is not at the disposal of majorities or anything else. It is possessed of an ownership which nothing may take away. The whole body of the State has no more any supreme claim to it than has a private citizen. Its freedom, its possessions, its right to life, liberty, and the pursuit of happiness are the most sacred things on earth. So truly is the State for it, and not it for the State, that the whole body of the laws, and the entire arrangement and operations of civil society, are to give it protection and development. To cripple it; to ride over it and degrade it below its proper level; to despoil it of the acquisitions of thrift and industry; to say how long it shall work, and to reward it only as the lazy and inefficient are rewarded; to make it like one in a team of oxen, who have no will but to pull all alike at the bidding of the driver, is not only to commit an outrage upon the noble endowment and dignity of its nature, but it is to degrade the State into an ignoble despotism. It would only be the old tyranny over again which compelled a hundred thousand men to work on the pyramids, all dressing alike, perhaps drudging alike, and paid alike in currency which may have had no value. No State could grow in this way, or rather nothing could grow which makes the State worth having. There would be no incentive to thrift and economy, no spur to great achievements, no high calling in the way of invention or adventure or noble and hazardous undertakings, no skill or capital, in a short time, with which to undertake them.

Nevertheless, this inconceivably foolish and suicidal thing universal suffrage may attempt to do. Armed with bits of paper, not to say worse, there is a large constituency who would think it a great thing to vote down capital, and regulate everybody according to a programme sent down from Washington. This would end in Paradise. "No paradise of men," as Prof. Hitchcock says in his little work on "Socialism," "but of animals; of dull oxen first, each under his own end of the yoke by day, and each at night in his own stall, yokes and stalls all alike; presently, it will be of dogs, each growling and gnawing his well-picked bone; by and by it will be of wolves, howling and chasing down the belated teams; but at last it will be of tigers, tearing one another to pieces in the jungle." This is the remedy of the communists.

DOUBTLESS an "increase of the ministry" is needed, and that at once. It is not, however, on this account desirable that bishops should lay hands

suddenly on any and every man. Certificates of any sort are very lightly given, and full canonical time may be spent before ordination, and every form complied with, and yet the bishop have no good reason to believe that the candidate is apt and meet for the ministry. Not to speak of repute, men who are simply ignoramuses or dolts are not apt and meet, nor fit persons to serve in the sacred ministry. But it is said that "laborers are scarce; the man is earnest; there must be some place for him in the vineyard; he will do among the poor or in the country." He may do some good, he will certainly do some harm, and in any case the ordaining him is, in plain terms, doing evil that good may come; and whosoever knowingly or carelessly helps inferior men into the ministry of Christ's Church is partaker in the sin of Jeroboam, who made priests of the lowest of the people.

### MR. RHINELANDER'S BUSINESS LIFE.

#### *A Lesson for Young Men.*

The return to the city at this season of so many who have been travelling or in their country homes during the summer months makes us realize more deeply the changes which in this period have taken place. One of these changes which is widely felt and deplored is the removal by death of the late Wm. C. Rhineland. Mr. Rhineland, although in private life, was a man of such marked character, and occupied so prominent a position in society, as to render some special tribute to his memory at this time eminently appropriate.

The peculiar features of Mr. Rhineland's character, in the position in which he was placed, give unusual value to the lessons of his life, especially to young men. It is with that in view that this notice of him is written. From an early period, all through a long life, he was charged with the administration of large trusts, and this, with the management of his own estate, furnished an ample sphere for the exercise of no ordinary ability, and the development of most decided character. He was remarkable, in the first place, for the precision and thoroughness of his business habits. This was a matter of as much importance to those who had business relations with him as to himself. No one ever suffered from any act of negligence or carelessness on his part. Another conspicuous element in his character was his high conscientiousness and unswerving integrity. His standard in this respect was far higher than that which prevails too widely at the present day among business men, and was characterized by that sentiment of honor in business transactions which animated the best class of merchants of the old school. In addition to this integrity and conscientiousness he was eminently wise in the management of property. He never engaged in hazardous speculations, or subjected interests confided to him to any avoidable risks. In this time of recklessness and want of fidelity in fiduciary relations, such an example is of great importance.

Mr. Rhineland devoted much attention to the cultivation of his mind, and by study, in-

tercourse with the world, and foreign travel informed himself very widely upon all subjects of public interest. The information thus acquired enabled him to exercise an intelligent and salutary influence in matters pertaining to the welfare of the community. His manner of living was suited, in every way, to the large fortune he possessed, but was marked, not only by an entire absence of extravagance, but by great simplicity. This simplicity characterized his whole bearing, which was eminently quiet, courteous, and dignified.

Very gratifying testimony has been given by his tenants to Mr. Rhineland as a just, obliging, and generous landlord. One of the greatest evils from which the city of New York suffers is the rapacious and unscrupulous character of landlords. It has been no small benefit to the community to have had before it, for so many years, the example of great success in the management of real estate by one who was uniformly considerate of the interests of his tenants.

Mr. Rhineland's habits, in the dispensation of his charities, effectually prevented the extent of them from being known, but a great deal has accidentally come to light, which shows that he gave even more largely than those most familiar with his charities supposed. He responded with great cheerfulness to applications which touched his sympathies and commended themselves to his judgment and common sense. His loss in this respect will be felt by many private individuals, and by institutions and interests in the Church which have received aid directly or indirectly from his hand.

Mr. Rhineland was a devout Christian, faithful in his attendance upon public worship and in the performance of the various duties of the Christian life. His faith was perfectly simple and unquestioning, and he was wonderfully sustained by it when life was drawing to its close. His last illness was a striking testimony to the correctness of his life and to the strength of his trust in the Redeemer. It was almost without pain, and was characterized by singular calmness and quietness of hope.

It is well that we should be sometimes reminded how full of interest and valuable influence a career may be, which is nevertheless uneventful and passed in the retirement of private life. It is a mission of no ordinary excellence which one fulfils who is permitted to live for more than eighty years in the same community with a character of unquestioned integrity, with simple, dignified, and blameless manners, and with a Christian consistency beyond reproach. J. C. S.

*New York, November, 1878.*

### AN ANNIVERSARY ADDRESS.\*

Reverend Fathers of the Consistory of the Collegiate Church, and Dear Friends and Brethren:

In the name of the most high God, whose dominion is an everlasting dominion and His kingdom from generation to generation, under whose protection we are gathered together here, and to whom alone we look as the giver of every good and perfect gift, I bring to you,

\* On the 21st day of November, the "Reformed Church," formerly the "Dutch Reformed Church," celebrated its two hundred and fiftieth anniversary. The Rev. Dr. Dix was invited to represent Trinity church, the next oldest religious corporation, and he made the address here given.



on this two hundred and fiftieth anniversary, the message of good will and peace. Peace be to you in this your spiritual house; peace be to you in your homes and in your hearts; and love with faith from God the Father and the Lord Jesus Christ; and grace be with all them that love our Lord Jesus Christ in sincerity.

Let me begin by disclaiming for myself the very high honor of occupying the first place among the speakers of this evening. That honor belongs to the office I hold, not to the person who fills it. Every one familiar with our metropolitan history knows that the rector of Trinity church for the time being would, as a matter of course, be present on this occasion. The corporations which you and I represent are the oldest in the city of New York. The Collegiate church and Trinity church have long, long histories, which began when this city was comparatively a mere village, and have run on, side by side, through cloud and through sunshine, under the providence of Almighty God. We have always been good friends; through some special perils, common to us both, have we been brought in safety; our relations in the earliest days were very intimate; and although those relations no longer exist, yet the mutual honor and regard have not failed. Thus it is meet and right that on this great day of your rejoicing we should see each other face to face, and that I should bring to you a kind word from my people, and in their name, as well as on my own part, wish you health and prosperity.

Changes have come with the growing years to your house; but as we keep this feast the thoughts revert, as by instinct, to the Dutch era of our history and the old Dutch church. With accuracy have you counted the days back into the past. In 1623 the first permanent agricultural settlement was made in New Netherland, and in 1628, five years later, the first Dutch minister arrived at Manhattan, and began the regular exercise of his ministry. That period of our history is appreciated more and more as time passes on. I was trained from my boyhood to honor and love the good old Dutch forefathers, and to admire their simple, homely ways; the studies of mature years have added depth and force to those first impressions. The latest of our historical writers, in treating of those times, says that "it is plain that under the Dutch rule New York must have been the happiest, though not the most progressive, of the American provinces." "That happiness," he adds, "was due to the simplicity and contentment, the easy-going industry and love of harmless amusement, and to the liberal and kindly spirit which marked the men and their manners." "They worked steadily, governed their households wisely, and persecuted nobody." No wonder that they enjoyed life; no wonder that our restless, pushing, driving, ambitious, and dissatisfied people do not enjoy it. Talk as we may of modern enterprise and progress, they do not always bring happiness; they are apt to banish peace and breed discontent and disgust. The happy days are gone, to return no more till men will moderate and curb their desires, and relish, as of old, a quiet, simple life.

You all know that the first form of Christianity professed in this place was brought hither by the settlers from Holland. Your ancestors did nothing without religion. Hither came the dominies, the schoolmasters, the comforters-of-the-sick, along with the

first colonists; and on those humble foundations which they laid was invoked the benediction of Almighty God. You know, also, that the Dutch were a liberal and tolerant people; and that, as a consequence of their generous temper and policy, this island became an asylum for the persecuted and oppressed in adjacent parts. It is one of the brightest features in your history; it explains, perhaps, the cordiality with which your invitation to rejoice with you this evening has been accepted.

But while we descendants of English Churchmen thus do honor to the virtues of the Dutch and to the spirit of that form of Christianity which they established here, we may claim credit and commendation for the way in which our ancestors behaved themselves when the first period of the history closed. New Amsterdam was taken; it became New York; and the Church of England was planted where the Classis of Amsterdam had been the supreme and only ecclesiastical authority. But observe how scrupulously the rights of your forefathers were respected. There is nothing like it in history; never did conquerors treat the conquered with such deference and consideration. As far as possible the old customs were preserved; private rights, contracts, inheritances, were scrupulously regarded; and as for the Reformed Dutch Church, it seems to have been treated as a sacred thing. It was more than protected; it was actually established by law by an English governor under English auspices. This was, perhaps, no more than a fair return for the good deeds done by your people. When your turn came to be under the yoke, it was said to you in substance: "You shall still be free; not one of your old customs shall be changed until you change them yourselves; by us you shall not be meddled with; keep your places of worship, your flocks, and all you have, in peace." And so, to their old church of St. Nicholas, inside the fort, did your people continue to wend their way in absolute security, though English sentries were at the gates; and within the walls over which the standard of England waved did the good Dutch dominie speak his mind as freely as ever to his spiritual children; nor was it until they had finished their devotions and withdrawn that the English chaplain ventured within the same house of worship to read his Office from the Book of Common Prayer. I see in this what does credit to humanity; here be kind consideration, mutual respect, and on both sides a study of the things that make for peace. Nor is it strange that when the Episcopal ministry was at length set up, and my reverend predecessor, William Vesey, had appeared in New York, in deacon's and priest's orders, and having his commission as first rector of Trinity church, the civil ceremony of induction should have taken place in the new stone church in Garden street belonging to the Dutch congregation, and that among the subscribing witnesses should have been two of the ministers of your faith. It was on Christmas-day, in the year of our Lord 1697, that he was duly inducted into his office by Governor Benjamin Fletcher; and in the same building, for about three months, until the completion of the church of the English congregation, did your Dominie Selyns and our Rector Vesey officiate alternately, the one in the Dutch language, the other in the English tongue.

It is not only on the religious side, however, that you challenge our respect as a historic body; your Church was the pioneer of educa-

tion in this place. The good old Dutch forefathers believed that the fear of the Lord is the beginning of wisdom; and so wherever they sent the minister they also sent the schoolmaster, that religion might go on abreast with learning, and that religion might give its blessing to learning. When the colony passed under English rule the old system was exactly maintained; with this sole difference, that schoolmasters must get their licenses from the Archbishop of Canterbury instead of the Amsterdam Classis. It is generally acknowledged that the existing system of education in the State of New York owes its origin, in part, to the character, policy, and customs of your predecessors, whose scheme, in its general features, was adopted by the English, and whose influence thus remained active long after the reins of civil power had been taken from their hands.

Of such as these specimens are the other parts of the historical record of your venerable household of faith; and for these good beginnings are you justly held in honor by the intelligent citizens of New York. What has been the history of your denomination, from those early days to our own, you know better than we who are exterior to your fold; but, in observing you, we think that we find among the children many of those qualities and traits which pleased us in the fathers. You have little or nothing to do with sensational religion; you seem a sober-minded, steady-going folk; you do not shock us by exhibitions of unwholesome excitement, nor do you, by your manners or words, rob religion of her dignity, or weaken the habit of reverence in the hearts of the young. It has been my fortune to become acquainted, officially, with some individuals of your number; I am now connected in the same way with others, by duties which bring us frequently together; and in these cases, what was at first a professional acquaintanceship has ultimately taken the higher form of affectionate regard and sincere respect. In particular I recall the venerable form, the benevolent features, of one whom I came to honor and love, and on whose memory I shall ever dwell as that of one who seemed a pattern of Christian virtues—the Rev. Thomas De Witt, whose colleague I was for several years in the fulfilment of an important trust, a man whom it was a help and blessing to know. If he and men like him were fair examples of the result of your principles and the quality of your religion, you cannot be thought to have degenerated, even though in name, and perchance otherwise, changes have passed over your house. To that house I cheerfully bring greeting from our people, assuring you of our good will, and trusting that, as years go on, we may work together, under the providence of the Lord of all, for those ends which shall best promote His glory, the salvation of souls through Christ, and the peace and order of the commonwealth.

#### THE WIDOW AND THE ORPHAN.

Being advised to leave home for a season, I wrote to my friend Mr. Wells, the faithful secretary of the Clergy Relief Fund of the General Convention, to ask whether I could rely upon the speedy payment of appropriations made to two disabled clergymen and to several widows of clergymen, who look to me for help. I even dared to hope that he might send me drafts at once and relieve me of some disquietude.



His reply is a sad one. We have on our list fifty families whom we have classed as annuitants, and who expect \$100 or \$50 from us. There are perhaps thirty others to whom we have made appropriations of small sums, and who still need them. Moreover, we have new applications of the most pressing character. These beneficiaries are found in thirty or more dioceses. I may say in general terms that there are at least a hundred disabled clergymen, or families of deceased clergymen, to whom the modicum of \$100, or \$50, or even \$25 of our appropriation is of great moment.

Now Mr. Wells informs me:

1. That he has less than \$100 of disposable balance.
2. That the income for the year current from the Hymnal and from interest on investments will not exceed \$2,500.
3. That the funds available are not sufficient to meet appropriations. We are to consider whether these small annuities do not need to be further reduced.

I know not how to reconcile myself to a step like this. Our board of trustees acts under the authority of the general Church. It has disbursed all its receipts without any charge or deduction. It is the Church's official organ for relieving the extreme destitution, amounting in some cases to sordid poverty, which afflict some of her clergy, or else the widows and orphans of the clergy.

Is not the Church in danger of the Divine displeasure when she has neither reverence nor pity for God's ambassadors in their sickness and decay? Is there any sense or reason in multiplying bishops and sending them out to break their hearts over sorrows which they cannot heal?

It may be negligence or thoughtlessness; it may be due to that miserable spirit of segregation which makes each diocese and each parish pursue their own policies, regardless of the common weal. But whatever the cause may be, it is a crime and a blot on this Church of ours that, while other Christian people have some bowels of compassion for pastors and their bereaved families, we exhibit no care, and no compassion.

Let me be bold for once, and cry aloud at this Thanksgiving time that it is wicked to continue in our carelessness.

Too often the closest bargain possible is made with the country parson. We say to him, "Live on the wages of a day laborer, and when your life has passed its prime, give way to another, and live or die as best you can."

There has been a great fair in Baltimore, at which more than \$10,000 was gathered; archbishop and priests graced it with their presence. Lottery after lottery was drawn, in defiance of the law; a mule sold by raffle, and handsome gifts voted to certain contestants for popularity at a certain price for a vote. And here the popular Protestantism and Romanism are in full accord, and all over the land people are wheedled into charity.

For several years the Bishop of Delaware, and sundry others appointed by the Church to promote this matter of clergy relief, have sought to win the ear and to solicit the help of our brethren.

Have we erred in our methods? Must the Church be cheated or amused into showing sweet pity to Christ's ambassadors and to Christ's poor?

I entreat those who may read these lines to save us from the necessity of refusing to our

beneficiaries the petty help we have been wont to bestow.

HENRY C. LAY.

Easton, Md., November 20th, 1878.

Contributions may be sent to William Alexander Smith, Esq., treasurer of the Board of Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, 40 Wall street, New York.

#### LETTER FROM ENGLAND.

NOVEMBER 9TH 1878.

The gloomy prospects of political affairs on the continents of Europe and Asia fall in only too well with the "chill and dull November day," which is now falling on our moors. If the prime-minister can give us any gleams of light and warmth to-night at the lord mayor's grand annual banquet, it is more than any of us expect. And yet we are on the tiptoe of expectation; for whatever may be the merits or demerits of Lord Beaconsfield, he always wields the magician's wand of genius, and generally contrives to say on these occasions something which we are surprised we did not know or guess before. The worst of it is that this gloomy outlook affects all our commercial and revenue returns, so that there is a general uneasiness and dissatisfaction, which may not ever, probably, ripen into a change of feeling with respect to government, and influence those elections which it magnanimously declined to hold, when the triumphant success for the movement of the "Peace with Honor" could have insured it a fresh lease of life for some years. All this springs out of the disinclination of Russia to carry out the treaty to which she has set her hand, and the feebleness of the international tie which should bind together the Powers of Europe to enforce the common decisions of the whole. This, again, may be in part caused by the giving in capacity of the czar, who seems to be paying the penalty his father paid for engaging in a war, the burden of which falls ultimately on the shoulders of the one irresponsible head of the huge mass. We remember the agonizing efforts he made to stem the tide of Slav enthusiasm which the proceedings of Ignatieff and others had elicited, and he now seems equally powerless to preserve the good faith which he personally, no doubt, would approve. His officers assume more and more of the Garibaldi type; and the consequence is anarchy, rebellion, and suspension of the efforts of the other Powers interested in working the peace. The only light we see in Turkey is that the sultan has really consented to submit two of his Asiatic provinces to the operation of the English reforms, and when this has once begun it is impossible but that the rest must follow. Then in India there is a *scintilla* of light, as the government, while relaxing none of its vigorous preparations for war, has sent once more an emissary to Shere Ali, who may yet think it wise to accept terms before he feels the weight of our arm. On the other hand, we hear of Russian soldiers being allowed to engage in the ameer's service wholesale; while a new phenomenon presents itself—China, effete China, is taking a leading part in Asiatic affairs, and seems likely to throw her weight into the scale against Russia. Truly the possession of an empire such as Great Britain has built up during the past century carries with it dangers and anxieties of which our forefathers never dreamed, though perhaps it was still worse to be always expecting an invasion from France or Spain, and spending lavish subsidies on Germans and Dutch whom we engaged to fight our battles on the continent, while we sent them a general and a handful of troops. This reminds me that Lord Cameron, the colonial minister, who resigned his place in the cabinet last January because he could not agree with the vigorous measures of his chief, has just been making a thoughtful speech on "Imperialism," which touches our situation with the hand of a master. He justly says that in the history of the world there has been but one other such instance of empire—the case of Rome; and that she was fated to face with just such questions as we are

now troubled with, viz., discordant nationalities, discordant religions, the variance between the Eastern and Western elements of the empire, and the difficulty of frontiers. He seems to think we should be wise to learn from their history the lesson of restraining our boundaries in their narrow limits, and so avoiding the necessity of having to withdraw from provinces once occupied. This of course pointed to our policy both in Turkey and Afghanistan; but it is yet to be seen whether we have had any real choice in the matter. The real balance-weight in our case, which distinguishes it from that of Rome, is the constitutional and really republican government of Great Britain, which contrasts with the Roman despotism in representing not only the reluctance of the people to pay more taxes for more provinces, but also the power to enforce a policy of moderation upon its rulers without making a revolution or a civil war.

But enough of this. Let me register two important ecclesiastical utterances—the charge of the Bishop of Peterborough, and the defence set up by Lord Penzance, as Dean of the Arches, for the independent action of his court, as against the high-handed proceedings of the lord chief-justice (Cockburn), who summarily reversed the decisions of what he considered an "inferior court." This is a very pretty quarrel, and it is understood that the government is about to take measures to put a stop to such a glaring scandal. Meanwhile the aggrieved judge puts his case so clearly that it is difficult for lay minds to see how the chief-justice is to get out of the apparently false position in which he has placed himself. Lord Penzance cannot understand how the court of her majesty in council can be reckoned an "inferior court," how he has gone beyond the province of his court, always hitherto recognized, in suspending Mr. Mackonochie, nor what any ecclesiastical court can ever do in the future if liable to be overruled in this manner. Of course I am not going to weary your readers with an abstract of the cases on which the learned judge relied; but the following tid-bit is a fair specimen of the polished *odium legale*, which may not inaptly be compared with the better known *odium theologicum*. After quoting the lord chief-justice's remarks on the labor and pains he had bestowed on the search for precedents, Lord Penzance says: "That after a search so laborious, a practice which has all along been familiar in these courts, should have escaped attention, and that it should have been possible to compare, as analogous to one another, these disciplinary suits in the ecclesiastical courts with the indictments for breaches of criminal law, must afford matter for surprise. But what a light does it not shed upon the system newly asserted of a court whose function it is to administer one branch of the law sitting in judgment upon the practice and procedure of another court which administers a wholly different branch of the law! And if the highest ability, the most extended industry, and what all must know to be the most earnest desire and intention to arrive at a right conclusion, can only produce a result so much to be deplored, what hope will there be in future for the ecclesiastical courts when their practice may come to be handled by ability less exceptional and with industry less marked!"

His concluding remark may be quoted as showing that the cry made against our ecclesiastical court, is exaggerated, if not wholly unjust: "Regarding the criminal aspect of these suits against clergymen, it is not out of place to remark that the nature of the punishments inflicted in them, even in extreme cases, does not extend beyond a deprivation of their preferment in a Church, the constitution and laws of which they may have violated, and in the case of 'significavit,' an imprisonment which terminates as soon as they declare themselves willing to obey the law."

Perhaps even this may shock your readers; but I don't see how you are to escape from recourse in some form or other to civil law, with all its apparatus of punishment, if your clergy openly and contumaciously defy the laws to which they have given their assent, and on the faith of which assent they have obtained a footing in one of your churches. There must be a remedy for every wrong.

We are much inclined to wish you could have found the means to imprison or do something to



your seceders who have sent Bishop Gregg among us. He and his sect are giving us a world of trouble, and we shall have much more of it.

I have left no space for Bishop Magee, but I hope you may be able to insert some parts of his truly Catholic and wide-reaching charge, as valuable to you as to ourselves.

#### LETTER FROM TURKEY.

CONSTANTINOPLE, October 28th, 1878.

The view of this city from the outside prepares one for the saddest contrast to be seen in any conceivable situation. The combination of land and water is unsurpassed for beauty. But what a wretched interior! The streets are scarcely passable for any wheeled vehicle, the most of them not at all so. Only sedans carried by bearers, or horse-back riding, will make it possible for any person to get around who is not strong enough to mount the rough and often very steep streets. Often one must run great danger of falling over the slippery stones, and then stumbling against garbage and abominations which affright one's imagination. Here and there a fine building is to be seen adjoining tumble-down houses and in wretched and loathsome thoroughfares.

As a matter of course, one of the first things to do is to visit three or four of the great mosques; and wonderful indeed they are, both exteriorly and internally. The mosque of St. Sophia, that of Suleiman the Magnificent, and that of Sultan Ahmed deserve all the praise that tourists and architects have long lavished upon them. But in the interior courts of these vast and beautiful buildings are now, months after the war is over, multitudes of families huddled together for shelter, no other houses being afforded them. These are the poor refugees from the war—victims of Circassians, Turks, and Russians alike. Last winter three thousand persons were housed at a time in the mosque of St. Sophia.

Viewed from the old seraglio in Stamboul, the entire range of the three united cities—Stamboul, Pera or Galata, and Scutari on the Asiatic side—present probably an outside not equalled by any city in the world. Then going up the Bosphorus to the Black Sea, about fifteen miles, there is a succession of palaces, harems, barracks, and fortifications, with villas and suburbs which make scarcely a break in this vast line of structures from the city to the sea. And on the Asiatic side are nearly as many such buildings as on the European. We pass by everything in a way to see it in the best view. The palaces and harems are everywhere. Every one of the sultan's family—brothers, cousins, and nephews—must have his own palace; and when he dies a new palace must be built for the ex-harem. Most of these palaces and harems have been built since the Crimean war, with borrowed money. Then the enormous fortifications on both sides of the Bosphorus, and those on the Dardanelles toward the Mediterranean approach, show where these millions of borrowed money have gone in the last twenty years. The most of the palaces and harems now stand unoccupied. The sultan, who constantly stands in fear of assassination, resides in a small palace on a high hill overlooking the city.

All these wonderful signs of wealth and beauty are set off by camps of soldiers along both sides of the Bosphorus and all around the city; and these poor wretches lately returned from the fields of battle are now getting their first pay in a poor pittance of paper money, which will pass for only one third of its nominal value.

Some other surprises and contrasts occur in the embassy buildings belonging to some of the great powers, such as England, Russia, Germany, Austria, and such others as had any interest in impressing the common million with ideas of the wealth and power of the nations which could spend so much money on these establishments. Other nations, especially the United States, have only modest hired buildings, as they have no object in making a favorable impression on the Turks. The rich people and high dignitaries have their villas on the Bosphorus, and below at the Princes Islands, which they occupy more than half the year. It would seem impossible for people of wealth and taste to live any time

even in the best parts of Galata and Pera, the European quarter. And yet, with the exception of the grand old mosques and the old Seraglio, nearly all of the public works of Constantinople—palaces, harems, fortifications, barracks, and hospitals—have been produced by the money borrowed from England—£180,000,000, nearly half the amount of our American national debt. All this money, instead of being applied to public works and real internal improvements, has been spent upon the luxuries and vices of the court, and in preparations to guard against dangers more imaginary than real. There is little to show for these \$900,000,000 but the signs of misery beyond hope of amelioration. In Stamboul, with its 600,000 people, there is no gas, and no one ventures out there at night without carrying a lantern from danger of breaking his limbs in the wretched streets, or being torn in pieces by the dogs, of which there are more than 50,000 that run at large, scarcely one of which can be said to have an owner.

The regions all around here are equally suggestive of demoralization, and of a past once so glorious in the history of the Church. Across the strait, two miles from Scutari, is the improved modern town of Chalcedon, on the site of the old city whose fame is immortal as the seat of the Fourth General Council, in A. D. 451, against the Eutychian heresy. Then a bit of a poor railway takes us out to Nicomedia, which Constantinople had once selected for his new Rome, before he decided upon Byzantium, to be henceforth Constantinople. On the opposite end of the little lake of Nicomedia, which is only an inlet from the sea, is the site of Nicea, without a relic to identify it as the place of the First General Council. It is only eclipsed in misery by the present forlorn appearance of Ephesus, three hours by a miserable one-track railway out of Smyrna. In Ephesus one can see a few ruins of broken columns, and the outline of the city and its public buildings (with the help of a strong imagination), but Nicea is simply a blank and blot. But the faith certified and formulated at these ancient places has never been blotted out, and will always live. Nicea, the seat of the first council, is gone. The second council, at Constantinople, contrasts all the more strikingly with the deadening influence of Islamism. Ephesus, the seat of the third council, is dead forever. Chalcedon, of the fourth council, a pretty suburb revived across this strait; the fifth and sixth councils, at Constantinople, and the seventh, held again at Nicea, all suggest their own lesson.

A few friends of ours wished to travel among the sites and remains of the seven Apocalyptic churches, but with what result! Smyrna would be surely safe, and yet the night we arrived there the chief of the police was assassinated, and lately a young Englishman was spirited away from his father's farm, a few miles from Smyrna, by a set of bandits, who demanded and received £1,500 for his release. It was barely safe to go over to Ephesus by a day train and return the same day before dark. With regard to Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, I thought, as I looked upon the church of St. John in Patmos a few evenings since, that if the old revelator has any access in the spirit world to the knowledge of the goings on of this, he would see that his coloring of prophecy was not laid on too deeply, nor his curses without justification.

J. P. TUSTIN.

#### ENGLAND.

A BISHOP FOR THE NORTH-EASTERN PROVINCES OF CHINA.—At a recent meeting of the committee of the Society for the Propagation of the Gospel the following resolution, which was moved by Admiral Ryder, late on the China coast, was unanimously adopted:

"That it is expedient that a missionary bishop be appointed, with a considerable staff of clergy, for the shores of the Gulf of Pechili, extending backwards to Peking; and that special contributions be invited for the purpose of supporting them."

There are in Chihli, the province in which Peking is situated, two missionaries of the Church Missionary Society; in Shantung three missionaries of the Society for the Propagation of the Gospel. This is the whole force sent by the Church of England to occupy an area of

nearly a quarter of a million square miles, and a population of over 70,000,000.

THE PRESTBURY RITUAL CASE.—On the 8th of August last the majority of the Court of Queen's Bench (Lord Chief Justice Cockburn and Mr. Justice Mellor, Mr. Justice Lush dissenting) declared that the sentence of suspension against Mr. Mackonochie was invalid. A like sentence had been passed against Mr. Edwards, of Prestbury, to which was also added a censure as to his conduct in ignoring the sentence, thus becoming guilty of a contempt of court. The judgment in the Edwards case was really a sentence of prohibition until the case of Mr. Mackonochie should be decided.

On Saturday, November 21, Lord Penzance, as Dean of Arches, held a sitting of his court in the public library of Lambeth Palace, when he delivered his judgment in the case of *Combe vs. Edwards*, known as the Prestbury Ritual Case. It was a review of the decision given by the Court of Queen's Bench. The document is very long. We give the principal points: The decision referred to must have been a surprise to Lord Philimore in showing that he had acted *ultra vires*, but to no one could it have been a greater surprise than the counsel for Mr. Mackonochie himself, who never thought of raising such a point. If this decision should stand, the efficacy of the court would be impaired in future. He therefore deemed it right publicly to make his protest against the jurisdiction asserted by the Queen's Bench. He (Lord Penzance) asserted that the lord chief-justice was unacquainted with the facts. He then proceeded to show, from what had been said by Dr. Lushington, Sir John Nicols, and Lord Stowell, that it was not the practice for the common law courts to interfere with the ecclesiastical courts, unless they had done anything contrary to the law of the land or interfered with matters which were out of their jurisdiction. He went on to quote Lord Bacon upon writs of prohibition, which could only issue, he said, when the consensus of the matter did not belong to the court, and gave further illustrations of the same point. In 1835, in the case of a Mr. Smyth, on appeal, he was ordered absolutely to appear, and he applied to the Queen's Bench for a prohibition; but the judgment was that the temporal courts could not take notice of the ecclesiastical courts unless something were done contrary to the general law of the land or out of the jurisdiction of the court. The Court or Exchequer was then applied to, and Lord Abinger said that it was alleged that the judicial committee had done wrong, but they had the power, and the court had no power, to make any order. Baron Parke and Baron Alderson said the court had no jurisdiction and could not object to the proceedings of the judicial committee, and Baron Gurney agreed with the judgment; so there were seven judges of the opinion that the common law courts had no power over the ecclesiastical courts. He also quoted several instances which, he said, clearly established that it had been the practice to admonish for the future, as well as to punish the offence. Yet this was the mode of procedure which the lord chief-justice had been usurping by the judges of the ecclesiastical courts within the last few years. He (Lord Penzance) ventured to assert the opinion that had the lord chief-justice known of these cases he would not have said so. The lord chief-justice had said that the court had acted originally under letters of request of the Bishop of London, and could take cognizance of nothing arising since these letters had been issued. He (Lord Penzance) had no doubt of the full efficacy of the letters, for the whole of the proceedings and the cases he had cited showed this. The lord chief-justice had said that the summary powers usurped by the court might be very convenient and useful if the legislature had enacted them, but expediency was not a ground for usurping them. He (Lord Penzance) would not ask whether expediency had induced the Queen's Bench to usurp power to abolish the ecclesiastical courts, but it looked like it. In conclusion, Lord Penzance said that after all that he had quoted and shown, it did not seem that at present he would have the power to punish Mr. Edwards, and he saw no use in giving grounds for a writ of prohibition; therefore he judged it expedient, as for sufficient reasons he did not wish to punish him by imprisonment, to hold his hand,



and would decline to proceed to any further measures at present.

**ST. JAMES'S, HATCHAM.**—In the Arches Court, on the same day, application was made by Dr. Swabey for delay in the issue of the faculty recently granted in the case of St. James's, Hatcham, by which, among other things, the removal of steps approaching the communion table was ordered. The learned counsel said that two of the steps had been there at the time of the consecration of the church, and he understood the judgment that they should be removed had been given under the impression that they had been added since. Lord Penzance, however, said the decision had been based upon the general ground that the steps were useless and unusual. He would not reopen a case without strong reasons, and the order for removal must be obeyed. The present application would be rejected with costs, and a special application must be made for time to appeal, if it was wished to proceed further.

**MISSIONARY COLLEGE, DORCHESTER, OXON.**—On Wednesday, October 30th, the buildings of this institution were solemnly dedicated. There was an administration of the Holy Communion at an early service. At 11:30 A. M. a procession of upwards of thirty clergymen formed in one of the lecture rooms and passed through all the parts of the house, special collects being said by the vicar of Dorchester at the door, in the dining-room, near the kitchen, and in the dormitories. In the intervals between these stations the Gradual Psalms (120-134) were chanted. In the lecture-room an address was given by Canon King, Regius Professor of Pastoral Theology in the University of Oxford. Several appropriate addresses were also delivered at the luncheon.

**THE TINNEVELLY CONVERSIONS.**—A district meeting of the Society for the Propagation of the Gospel was held on Tuesday, October 23d, at Drayton House, Northants. The Rev. J. L. Wyatt, who has lately returned from Tinnevely, gave an interesting account of the remarkable movement which has taken place there. Eighteen thousand Hindoos have joined the Christian Church within the last year. The most peculiar feature in this stirring of the heathen mind has been the part taken in it by the native women. They have been veritable missionaries, forming themselves into guilds, and spreading the knowledge of the truth from village to village. Another powerful cause in producing these important results has been the relief sent out from England to the sufferers from the Indian famine. When nearly half a million of money was distributed to Christians, Hindoos, and Mahomedans alike, simply according to their needs, they exclaimed: "It must be the true religion which teaches such charity as this!" The speaker added one other statement, which it is earnestly to be hoped will not long continue to be true, viz., that while a large part of the funds required for the Tinnevely mission had been supplied, not a single man had offered himself for the work in answer to most urgent appeals.

**ROBBING THE POOR CURATES.**—A young man named Marshall has pleaded guilty to an indictment for embezzling funds to the amount of £7,000 belonging to the Curates' Augmentation Trust Fund. He was assistant secretary, and began his peculations in 1872. The recorder sentenced him to seven years' penal servitude.

**NO TIME FOR CHRISTIAN WORK.**—The Bishop of Manchester, in preaching at Oswestry, recently, read a letter from a young lady giving him the following account of her day, and asking him where there was any time in it for Christian work: "We breakfast about ten. Breakfast occupies the best part of an hour, during which we read our letters, and pick up the latest news in the papers. After that we have to go and answer our letters, and my mother expects me to write her notes of invitation, or to reply to such. Then I have to go into the conservatory and feed the canaries and parrots, and cut off the dead leaves and faded flowers from the plants. Then it is time to dress for lunch; at two o'clock we lunch. At three my mother likes me to go with her when she makes her calls, and we then come home to a five o'clock tea, when some friends drop in. After that we get ready to take our drive in the park, and then we go home to dinner, and after dinner we go to

the theatre or the opera, and then when we get home I am so dreadfully tired that I don't know what to do."

**CHURCH GROWTH IN WALES.**—The Church of England seems to be steadily advancing in North Wales. On Tuesday, October 29th, the Bishop of St. Asaph consecrated a new church at Halkin, Flintshire, erected at the sole cost of the Duke of Westminster, K.G. On Wednesday, the 30th ult., the foundation-stone of a new church was laid at Mold by the Duke of Westminster. The ceremony was preceded by a celebration of the Holy Communion at 8 A. M.; and by Morning Prayer, with Litany, and a sermon by the Dean of Lichfield.

**NOBLE ACTS OF MUNIFICENCE.**—Some time ago (says the *Lincolnshire Chronicle*) we had the pleasure of announcing that the Dowager-Duchess of Cleveland had presented the large sum of £1,000 towards the erection of a new see for the relief of the Diocese of Lincoln. We have now the gratification of announcing that the same lady has sent a cheque for a second £1,000 to the Bishop of Nottingham towards the further endowment of the proposed new see of Southwell. Such a generous example on the part of one not now residing in the diocese of Lincoln, and only interested in it through early associations, and respect for the friends of other days and their descendants, is most valuable, and will, we trust, be followed when fresh exertions are made for the relief of the present famous Bishop of Lincoln, in response to his earnest plea for relief, not only for his own sake and that of his successors, but of his diocese, which would be so greatly benefited by subdivision.

**THE BISHOP OF LICHFIELD.**—The Bishop of Lichfield was married on Saturday, November 9th. He visited his old parish of Kenington during the previous week, and preached in the parish church on the evening of All Saints' day, and also on Sunday morning. On Sunday, not only was every seat occupied, every chair on which the officials could lay hands on eagerly seized, but many ladies brought their own campstools, and then some hundreds of persons stood in the porches, and a large number in the street. The bishop's sermon on Sunday morning was generally pronounced as one of the best he has ever preached. The subject was "The Rest that Remaineth for the People of God."

#### IRELAND.

**CARDINAL CULLEN'S SUCCESSOR.**—A Reuter's telegram from Rome states that the pope, desiring to nominate to the Archbishopric of Dublin a prelate whose appointment would be well received by the British government, will cause the views of the English cabinet on the subject to be confidentially ascertained.

#### FRANCE.

**RELIGIOUS STATISTICS.**—The return presented to the Chamber recently by the Ministry of Public Worship shows that there are in all 200,000 persons under vows in France, exclusive of the 45,000 ecclesiastics in receipt of pay from the State. There are two kinds of religious bodies in France—the congregations which are controlled by a central authority, and alone have the right of forming branches, and the communities which are independent of each other, although subject to the same rules. There are in France five legally authorized congregations of men, which have founded 115 establishments at home and in the colonies, and 109 abroad. The number of members of these five congregations is 2,418. The number of communities of men is four, with eighty-four members. There are 384 establishments which are unauthorized, the members of which number 7,444 men. The difference between them is that those which are not authorized labor under legal disabilities, and are liable to dissolution. There are, in addition, twenty-three religious associations of men devoted to the education of the young. The number of schools under their direction is 3,096. The number of the members of these associations is 20,341. As regards nuns, there are 224 congregations legally authorized, which have founded 2,450 establishments, numbering 93,215 members. There are thirty-five diocesan congregations of 3,794 members, 644

communities of 16,741 members, 602 unauthorized establishments of 14,003 members, and 528 congregations devoted to the education of the young. The number of schools under the direction of the latter is 16,478. Thus it would appear that of the 200,000 persons above mentioned only 30,300 are men, and of these the greater part are engaged in education. Of the women, about 40,000 seem to be engaged in teaching, while 93,000 are wholly devoted to purely religious duties.

#### GERMANY.

**THE FALK LAWS.**—The Dusseldorf correspondent of the London *Guardian* relates the following incident: The ex-Prince Bishop of Breslau, Dr. Förster, has just celebrated the twenty-fifth anniversary of his episcopal government, and congratulations from far and near have reached him. The bishop was deposed from his office, as is well known, in October, 1875, by the Prussian Supreme Court, in consequence of his disobedience to the laws, and in order to avoid arrest he departed secretly over the frontier into that portion of his diocese which is under Austrian rule. The diocesan cash-box departed with him, and imprisonment would be the bishop's portion if he should venture within a stone's throw of a Prussian policeman. Now, among the presents lately made to the bishop is a painting of the "Ecce Homo," handsomely framed and adorned with brilliants, from the Empress of Germany! Truly, a strange commentary on the efficacy of the Falk laws! Still further, a community of nuns, which formerly worked in Prussia, found it more convenient, in consequence of the May laws, to reside in Bohemia—that is to say, they were ejected. The Empress of Germany has just presented them with a silver-gilt holy-water basin!

**THE BISHOP OF SASKATCHEWAN IN GERMANY.**—The confirming bishop at Baden-Baden, on the 21st of October, was the Rt. Rev. Dr. McLean, Bishop of Saskatchewan, British North America, acting under a commission from the Lord Bishop of London. In spite of very stormy weather the bishop's missionary sermons and conferences were attended by a large number of persons of many nationalities; the utmost interest and sympathy were evinced.

#### ITALY.

**THE EXILED SWISS BISHOPS.**—It is telegraphed to the *Standard* from Rome that instructions have been sent from the Vatican to the two exiled Swiss bishops, Mermillod, of Geneva, and Lachat, of Basle, ordering them to negotiate with the government for a return to their sees, and permitting them to make some sort of act of submission.

#### INDIA.

**LITERATURE.**—Recent proceedings of the Calcutta Diocesan Committee of the Christian Knowledge Society show that several important literary works are in progress in connection with Indian Missions. The society has granted £109 for printing the Prayer Book in the Karen language on the application of the Bishop of Rangoon. A grant has been made to Mr. Whitley to assist him in starting a vernacular religious newspaper in Ranchi; and another to the Rev. J. R. Hill, of Banda, toward the expense of printing the Tjáz i-Qurán, a book which is in great demand in the north-west provinces.—*Mission Life* for November.

#### JAPAN.

**A RESIDENT ENGLISH BISHOP FOR JAPAN.**—Dr. Burdon, Bishop of Victoria (Hong Kong), writes to the secretary of the Society for the Propagation of the Gospel as follows:

"Japan as a mission field will increase in importance from year to year, and Church missions should be there in their completeness. I can only be an occasional visitor, as my main work must be in China, in which the greater part of my life has been spent.

"A bishop, to give effective help to a mission, should know the language, and this, of course, no one expects from me. The missions in Japan, it is true, are no worse off than many other parts of the mission field; but Japan is a great coun-



try by itself, and is very far from South China. It certainly seems worthy of an English bishop all to itself.

"There are many difficulties in connection with such a scheme which will readily occur to you. There is already an American bishop in Japan, who is called Bishop of Yedo. Is it possible to make such an arrangement as to put all the Episcopal missionaries—English and Americans—under him? If this is impossible, could the English societies guarantee the salary between them and agree to recommend a man to the archbishop?"

#### EAST AFRICA.

**THE MISSION AT FRERE TOWN.**—Frère Town was visited in September by Bishop Royston, of Mauritius, who sends a very interesting account of the mission. He confirmed fifty-four Africans.

#### MEXICO.

**THE LATE MASSACRE.**—The Rev. Dr. Riley and several of our ministers and deacons-elect called on the President of the Republic, Porfirio Diaz, a few days ago and stated to him the facts of the late massacre of *twenty-five* of the brethren in Atzala, a village in the State of Puebla, asking, at the same time, for future protection from Roman Catholic persecution. The president, who received them very kindly, at once promised to protect our Church, and immediately wrote to the Governor of Puebla telling him that if he had not sufficient troops to protect the Protestants in his State to send for more.

#### CANADA.

**ONTARIO—The Originator of the Lambeth Conference.**—During his visit to England the Lord Bishop of Ontario received from the Bishop of Lincoln a small volume which bears the following inscription:

"Viro reverendissimo Johanni Travers Lewis, S.T.P., Episcopo Ontariensi, Synodi Lambethae, Auctori primario, fratri frater in Christo, Christophorus Wordsworth, Episcopus Lincolniensis. Die xvii mensis Julii, MDCCCLXXVIII."

Of which the following is a translation: "To the Most Reverend John Travers Lewis, S.T.P., Bishop of Ontario, first founder of the Lambeth Synod, a brother in Christ to a brother. Given by Christopher Wordsworth, Bishop of Lincoln, July 17th, 1878."

**A Wandering Sheep Reclaimed.**—Not long since it was announced that the Rev. John R. Jones had resigned his ministry on account of doubts as to the truth of Christianity. He has now, however, under date of November 8th, written to the Lord Bishop of Ontario, announcing his return to the faith. The account he gives of himself is that about two years ago, while residing in Belleville, he found that place a hot-bed of scepticism. To qualify himself to meet objections he purchased and read several infidel works. The result was the subversion of his own faith. He resigned the ministry, and commenced the study of the law. But through the instrumentality of the Rev. Dr. Pearson, of Detroit, his doubts were dispelled, and he now seeks a return to the ministry.

#### MAINE.

**LEWISTON—Trinity Church.**—The substantial foundations of the new Trinity church are now complete, and the walls of unbewn granite are soon to rise upon them. We have inspected with great satisfaction the full plans for the church, by Mr. Charles C. Haight, of New York. It will be a noble cruciform building, one hundred feet in length by seventy-five through the transepts, with a central tower and spire, and a spacious chancel and porch. One feature, we are assured, it will not have—a debt, large or small. The plan of building does not admit of this addition. The site is a very central one, the principal front of the church being on the public square.—*North East.*

#### NEW HAMPSHIRE.

**DREWSVILLE—St. Peter's Church.**—After a long vacancy in the rectorship of this church, when occasional services were rendered by the Rev. Mr. Ogden, the Rev. E. A. Renouf was elected to the position and was instituted a few

months since, and the parish is prospering under his care.

Services of the Church were held, during the summer, in Walpole Centre, by the principal of the Washington Square school for boys, and as many visitors come to the village during the summer season, the services were well attended. Church services had not been held at the Centre for twelve years, and it is hoped that they may be permanently established there before very long.

#### VERMONT.

**WOODSTOCK—St. James's Church.**—Within a year this church has celebrated three semi-centennial anniversaries, viz., the opening of the present church, its consecration, and the organization of the Sunday-school. The bishop has made two visitations to the parish, administering confirmation each time. About \$600 have been expended in improvements in the church and the parsonage. An organ chamber was built at the side of the chancel, and the organ was removed to it from an inconvenient gallery, undergoing at the same time extensive repairs. The ceiling of the chancel was decorated, and the whole of that portion of the church greatly improved. The parish has entered upon another half century with increased life and hopefulness.

#### MASSACHUSETTS.

**SOUTHERN CONVOCATION.**—This convocation held its quarterly meeting on Tuesday, November 19th, at St. Thomas's church, Taunton, celebrating the Holy Communion at 10:30 o'clock, when a sermon was delivered by the Rev. C. H. Babcock on "The Essentials of Church Life," based on the passage in Rev. iii. 1, 2.

After an interesting business meeting a paper on "Methods of Conducting a Second Service" was read by the Rev. S. U. Shearman and discussed at considerable length as follows: the Rev. Percy Browne analyzing the views of the writer and advocating a service to draw in persons outside of the parish; the Rev. C. H. Leary (rector of the parish) and the Rev. R. H. Howe speaking of the respective merits and claims of the service and the sermon in the second service; the Rev. W. C. Winslow introducing the "Sunday-school method" of combining in some parishes the Sunday-school and the Evening Prayer service; and the Rev. Mr. Converse and others giving their experiences in conducting the service of Evening Prayer.

An essay by the Rev. A. Mackay-Smith, with the title, "Wanted—A Motherhood in the Church," was then read, which called out some pleasing remarks from a few speakers on the points made by the writer with reference to church attendance and what Christian bodies are doing to welcome people to the public worship of God.

At half-past seven o'clock, after Evening Prayer, the Rev. G. S. Converse addressed an interested congregation on "The Motive of Diocesan Missions," presenting the apostolic and historic character of the Church, the liturgy with its doctrines and forms, and the little bands of Churchmen who need help to carry on their missions and services, as the three leading motives. The Rev. Daniel Goodwin answered the question, "Is it worth while to prosecute Diocesan Missions?" in an essay full of facts and sound reasons which proved that it is richly worth the while. The collect and benediction were said by the Rev. Mr. Leary.

**WOMAN'S AUXILIARY.**—The annual report for 1878 of the Massachusetts branch of the Woman's Auxiliary has been published in a pamphlet of thirty-two pages. It states that during the last year the association prepared seventy boxes, valued at \$6,017.87, which were distributed among the different missions of the Church, at home and abroad. In addition to the boxes reported, the association received from February to September, 1878, \$4,549.70. The president of the association is Mrs. Horatio Chickering, No. 54 Chestnut street, Boston; secretary, Mrs. A. B. Underwood, Newton; treasurer, Miss Abby R. Loring, No. 28 Dartmouth street, Boston.

#### RHODE ISLAND.

**WARREN—St. Mark's Church.**—The semi-centennial anniversary of this church was celebrated

recently, and the rector (the Rev. W. N. Ackley) delivered an historical discourse. The discourse gave an interesting history of the parish, and was followed by a brief address by the Rev. Mr. Locke, rector of St. Michael's church, Bristol.

**PROVIDENCE—All Saints' Memorial Church.**—On the evening of Sunday, November 17th, the Rev. O. P. Thackara, of the Diocese of Florida, delivered an address on the freed men and the Church's duties to them. He dwelt at length upon the changed condition of the race as free men, and pointed out the encouragement in carrying the Church among them, because of its special adaptation to their nature.

#### CONNECTICUT.

**AGED AND INFIRM CLERGY FUND.**—At a special meeting of the Trustees of the Fund for Aged and Infirm Clergy, and Widows and Orphans of Clergymen, legally holden at the vestry of St. Paul's church, New Haven, November 14th, the undersigned being present, it was ordered that a circular be issued to the parishes in the Diocese of Connecticut, informing them that the fund is now as it was reported to the last annual convention in June, and that Mr. Thomas Belknap having resigned the office of treasurer, Mr. John C. Hollister, of New Haven, was chosen to fill the vacancy, to whom all contributions for this fund must hereafter be sent or paid. The board earnestly requests all parishes which have not made a collection for this fund for the current year, to make and forward the same to the treasurer at as early a date as possible.

J. Williams, president; Wm. E. Vibbert, secretary; Francis Lobdell, Henry Olmstead, John C. Hollister, John W. Fowler.

**HARTFORD—Christ Church.**—At a special meeting of the parish of Christ church, held on the evening of Monday, November 18th, it was voted unanimously to accept the proposition of a communicant of the parish to build a recess chancel and a parish building, to include a new chapel, rector's study, vestry-room, and parish-room, and a committee was appointed to take the necessary steps to carry out the proposition. A small portion of land will have to be bought of Mr. W. W. Roberts in order to carry out the proposed plans, and a readjustment of rights of way will be necessary. The present gangway leading to the opera-house from Church street will be removed further west, and the new buildings will be adjacent to the rear of the church.

**ARCHDEACONRY OF HARTFORD.**—This archdeaconry held its monthly meeting on Tuesday, November 12th, in the church of the Good Shepherd, Hartford. The Holy Communion was celebrated by the archdeacon, the Rev. Francis Goodwin, assisted by the rector of the church, the Rev. J. H. Watson. At the meeting of the clergy that followed, the Rev. O. P. Thackara, of Florida, gave a very interesting account of the freedmen of the South, and the great work the Church is called upon to sustain in their behalf. He stated that the colored people of the South were more accessible to the Church now than at the close of the civil war. The present comparatively settled condition of the Southern States had led to the general improvement of the freedmen in their habits of industry, their manner of living, and their morals. The public grammar-schools had given their children, equally with others, a good English education. And in many ways the door was opened for the Church to do her work. But what the missionary in that field earnestly desired was sympathy and encouragement from the Church at the North.

At the close of Mr. Thackara's remarks the following resolution was unanimously passed: *Resolved*, That this meeting thanks the Rev. Mr. Thackara for his statement, and expresses its deep interest in, and, so far as it can, its readiness to cooperate in the work among the freedmen.

Following this the subject of debate, "Organized Charity," was discussed, and the following resolution was passed, with reference to a general movement in Hartford for public charity: *"Resolved*, That in our opinion some system of organized charity is necessary to the efficient care of the poor of this city."

The Rev. E. E. Johnson, rector of Trinity church, and the Rev. W. F. Nichols, rector of



Christ church, Hartford, were authorized to represent the archdeaconry and to cooperate with others in the present effort being made in the city. The discussion of the questions of almsgiving and the cure of pauperism was continued to the next meeting.

#### NEW YORK.

**NEW YORK—Church German Society.**—The notice of the work of this society, printed recently in THE CHURCHMAN, was based on the last year's report of the society. Its statement for the current year shows increased success. It now employs six German clergymen, holds regular services at four new stations, making sixteen in all, and the number of communicants has doubled within a year. The treasurer of the society is Mr. Theodore H. Mead, of the firm of R. Hoe & Co., No. 504 Grand street. The total expenses of the society for the present year are only \$4,000.

**Grace Church.**—The annual year-book of this parish has been issued, containing a report of work for the year ending November 1st. It contains also a report of the amount of work performed during the last ten years, and makes the following statement: "Eleven hundred and sixty-three persons have (first and last) been connected with our work; 4,589 children have been under our care; \$44,815.71 have been distributed in various channels of charity and relief; 22,172 visits have been made in connection with the work of the various societies; 42,937 articles of clothing have been collected and distributed within and without the parish."

The year-book also reports that the parish has the following agencies in connection with it, viz., an Industrial school, Ladies' Benevolent Association, Ladies' Domestic Missionary Relief Association, St. Luke's Association, Woman's Foreign Missionary Association, German Missionary Association, Day-nursery, Reading-room, St. Catharine's Guild, Grace House by the Sea, and Women's Bible Class. The parish visitor, a sister, reports that during the year ending October 1st she has made 1,606 visits, 811 of which were to the sick; and disbursed \$382.19. She has distributed 298 old and new garments; presented thirty-one infants for baptism, and called in American and German clergymen eleven times to minister to the sick and dying.

**Eighth Ward Mission.**—A most important work has recently been added to those already in operation in this mission, at No. 9 Ludlow place, West Houston street. Sunday afternoon services have been begun in the interest of the Germans of this ward, and are conducted by the Rev. M. Albert. Although these services have been held only two or three Sundays the congregations have numbered over fifty adults, and four children have been baptized. In addition to these services a German mothers' meeting is held every Monday evening, from 7 to 9 o'clock, where the women learn to sew and knit and receive religious instruction.

Assistance in this good work is greatly needed. Those who cannot give money may send yarn or some warm material which the women could convert into garments for themselves and their children. The mission is situated in a very poor and degraded neighborhood, and funds are also much needed to carry on the good work it is doing.

**Festival of the Choirs of Trinity Parish.**—The choir of Trinity parish held their sixth annual choral festival on the evening of Thursday, November 21st, at Trinity chapel, Twenty-fifth street. The choir present were those of Trinity church, St. Paul's, St. John's, and Trinity chapels. All available space in the chapel was occupied by interested auditors. The services opened with Dyke's processional hymn, "Ten Thousand Times Ten Thousand," sung by the united choirs, which passed in procession down the western aisle, and up the central aisle to the chancel, carrying banners, and followed by the Rev. Dr. Morgan Dix (rector of the parish), the Rev. Drs. Shackelford and Swope, and the Rev. Mr. Olmstead. They next sang the musical portions of Evening Prayer, after which the Rev. Dr. Shackelford delivered an address on "What Kind of Music shall we have in our Churches?" His address was strongly condemnatory of both the flippant and operatic styles of sacred music, and laudatory

of the majestic, dignified music of the old composers. At its close the choir sang a fine selection of anthems, illustrating the styles of the different composers, beginning with Dr. Tye, organist to Queen Elizabeth and music-teacher to Edward VI.; Croft, organist of Westminster Abbey in 1700; Travers, Sir William Sterndale Bennett, and Sir John Goss, and closing with compositions by Henry Carter and Walter B. Gilbert.

**SOUTHFIELD (STATEN ISLAND)—Church of the Holy Comforter.**—The Rev. Frederick M. Gray has resigned the rectorship of this church, which he has held for the past five years. The pecuniary strength of the parish has been much reduced by removals from the island and business failures; but the list of communicants has steadily increased, and the services will probably be sustained. For two years past a full choral service has been held on Sunday evenings, with the result of doubling the attendance. Mr. Gray will continue in charge of the missionary station at Totenville during the winter.

**EDGEWATER (STATEN ISLAND)—St. Paul's Church.**—An interesting feature in the work of the rector of this church (the Rev. A. U. Stanley) is what he designates "the rector's class." Scholars in the Sunday-school who have outgrown the regular classes are enrolled in this, which now numbers more than 150 members. The rector meets the class on one evening in the week for instruction and advice. Each member receives a certificate of membership, handsomely printed in illuminated text, which serves also as a ticket of admission to occasional entertainments, such as concerts and lectures, illustrated by the stereopticon. At this church, and St. Mary's church, Castleton, the services are choral, with surplined choirs.

#### LONG ISLAND.

**BROOKLYN—St. Augustine's Mission.**—The Rev. Mr. Edgerton, who is now in charge of this mission, which is the only one for colored people in Brooklyn, has obtained the privilege of holding service in the chapel of the church of the Redeemer. Worship has heretofore been maintained in a hall on Fulton street, but it was always an inconvenient and unsuitable place. The Rev. Mr. Rogers, a colored deacon, was the efficient and acceptable minister of this mission until his death last spring. It is hoped now that sufficient interest may be awakened in the undertaking to secure before long a plain church building for the permanent use of the congregation. Mr. Edgerton is arranging a series of services to be held on Wednesday evenings, at which different clergymen of the city will preach or make addresses, with the view of attracting to this important enterprise that attention which it deserves.

**The Sheltering Arms.**—The annual donation visit to the Sheltering Arms Nursery, which is located at No. 157 Dean street, took place on the afternoon and evening of Thursday, November 21st. There was a very large gathering of friends. The donation is conducted in the following manner: there are forty female managers, each one of whom takes a dozen bags and distributes them among her friends to be filled and brought back to the nursery on the day of the donation, when the bags are opened and their contents spread out on a large table. The managers usually receive the bags for distribution about a month before the donation day. This time there were one thousand bags received—the largest donation which has yet been made to the institution. They contained almost everything that is good to wear or eat. Extra bags, besides those sent out by the managers, were often generously forwarded by the patrons. A fair was also held, in connection with the visit, in the parlors of the home. The children, to the number of forty, appeared fully possessed with the spirit of the occasion.

In the evening the Rev. Dr. J. A. Paddock was present and made a brief address. He said that the nursery has been in existence about nine years, and during that time has reared thousands of children with maternal care. There is no institution like it in the city. Children who are brought to it as babes, if not adopted, are kept until they are seven years of age, and then are transferred to another home. Everything is in a

condition to insure good health and to make the little ones both virtuous and happy. The Rev. Dr. Haskins and Mr. Charles R. Marvin were among the visitors in the afternoon. Mrs. Christian is matron and Mrs. Strickland is general nurse. The reception committee are Mrs. Rev. Dr. Paddock, Mrs. Edward Martindale, Mrs. George Butler, and Miss C. Blauvelt.

**MEETING OF THE CLERICUS.**—The clericus of Queens and Suffolk counties met in the Sunday-school room of St. George's church, Hempstead, on Monday, November 18th. The Rev. S. W. Sayres, of Trinity church, Rockaway, read an essay on "The Obligations of the Lord's Day, and the Proper Means for Securing its Observance." It was a clear and thoughtful paper, and a vote was passed requesting its publication. The subject of the essay was made the theme of a pleasant and animated discussion in remarks from each member present.

The next meeting of the clericus is appointed to be held in Trinity church, Rockaway, January 9th, 1879. The Rev. Dr. Cox, of Newtown, is essayist.

**PARKVILLE—St. John's Church.**—On the evening of Wednesday, November 20th, the bishop of the diocese visited this church. After Evening Prayer, said by the rector, the bishop delivered a practical sermon from Ecclesiastes xi. 1: "Cast thy bread upon the waters; for thou shalt find it after many days." Five persons were then confirmed—three women and two young men. In his charge the bishop referred to the fact that this was the first time in its history of a dozen years that confirmation had been administered in the parish. The present rector began the celebration of the Holy Communion but a few months ago, it never having been enjoyed in previous years. The parish owns a plot of land, in waiting for a house of worship, and has laid by part of the necessary money for building a church. Services are held in a small but commodious edifice, furnished by a gentleman in the parish, the members of whose family have always been efficient workers in the Church. With the growth of this healthful suburb of Brooklyn it is believed that this little and long struggling church will take an honored place among the well-established churches of the diocese.

**OYSTER BAY—Christ Church.**—The new mission chapel of this church, situated in the Cove, a settlement one mile distant from the village, was opened on the evening of the last Sunday after Trinity with appropriate services. Through the kindness of a vestryman the use of part of a public store was given and a sum of money was raised in the congregation to make the suitable arrangements for holding services. Evening Prayer is said twice a month with large and appreciative congregations.

#### CENTRAL NEW YORK.

**CONVOCATION OF THE FIFTH MISSIONARY DISTRICT.**—This convocation met in St. Paul's church, Aurora, on Tuesday, November 12th. After Evening Prayer an opening address was made by the Rev. Dr. John Brainard, president, in which, after a kindly tribute to the memory of the late Messrs. Arms and Fa'zinger, and to that of the late Rev. Dr. John Guion, he pointed out the growth of the Church in the counties of Cayuga and Seneca. A paper was then read by the Rev. William Schouler, which was followed by addresses from the Rev. George Wallace and the Rev. Dr. Walter Ayrault, chaplain of Hobart College.

On the following morning the Rev. W. H. Casey was elected secretary of the convocation, and Messrs. W. W. Stacey and E. T. Brown were appointed lay delegates. More or less favorable reports were presented by nearly all the clergy of the district, and an especially noteworthy account given by the Rev. J. E. Cathell of his summer mission in Northville, the result of which has been that the church in that village, which has been without a rector for many years and was very generally regarded as dead, has suddenly sprung into vigorous life. Within the last few weeks the work has been given into the charge of the Rev. De Witt C. Loop, and Mr. Cathell has been transferred to Trumansburg.

The Rev. Dr. Walter Ayrault, after a reference to his work at the mission station of Wilfordale spoke at some length of Hobart College,



the condition of which is improving. The number of freshmen is this year unusually large, and the general tone of the students is excellent.

The Rev. W. H. Lord reported that the new church at Port Byron is almost ready for consecration; and it was also announced that St. Matthew's church, Moravia, has been thoroughly restored, at a cost of about \$1,200—a sum which has severely taxed the earnestness of the Church people in that village. It is hoped that services will be resumed in it about December 4th. It was also reported that a small church is soon to be built at Kidder's Ferry, and that the probable cost of it has been already subscribed.

In a service which followed the adjournment, the sermon was delivered by the Rev. Dr. Brainard, and the Holy Communion celebrated by the Rev. George Wallace, assisted by the Rev. William Schouler.

#### WESTERN NEW YORK.

**GENESEO—St. Michael's Church.**—Extensive repairs are making in the rectory of this church, which when completed will cost about \$1,300. The house has been enlarged, and a new roof put on, and the building much improved in other respects. The rector's study has received special attention, and has been fitted up most comfortably.

**ROCHESTER—Church Home.**—The proceeds of the recent annual donation visit of this institution were \$934.35. With the balance in the treasury from last year, this insures successful work in the coming year.

#### NEW JERSEY.

**CONVOCAION OF NEW BRUNSWICK.**—This convocation held its regular quarterly meeting in St. Michael's church, Trenton, on Tuesday and Wednesday, November 19th and 20th, under the presidency of the bishop. There were present thirty-four of the clergy entitled by canon to seats, with two visitors, and six parishes and missions were represented by lay deputies. The treasurer reported the total receipts of the last quarter as \$677.36, and total payments as \$668.55. Appropriations were made to ten stations, while new arrangements were made for services in three others. Twelve of the clergy and four laymen made verbal reports of Church work in their neighborhood. A new church is about to be built in Flemington, Hunterdon county; the church at Keyport is finished; that at Matawan has been repaired; and a large number of sittings has been added, with a new chapel to the Doane Memorial chapel at South Amboy.

The missionary meeting was held as usual on Tuesday evening, and the business sessions were had on Wednesday, after Divine service and an address by the bishop. In point of numbers probably no meeting of this convocation has been so largely attended since the canon was passed under which the missionary work of the diocese is so efficiently carried on. The interest continued unabated until the adjournment at a much later hour than usual. The next meeting is appointed to be held in February, in Trinity church, Princeton.

An important incident in the session was the adoption of a resolution of sympathy, in his long and sore affliction, with the late bishop, Dr. Odenheimer. Well known to most of those present, and well remembered as Bishop Odenheimer will ever be by all who have had the pleasure of serving in his diocese, there was not one who did not sorrowfully hear of his very great sufferings and rejoice in his good example of patience. He has the earnest prayers of all his former people, as well as those of the newer diocese.

#### NORTHERN NEW JERSEY.

**MORRISTOWN—Church of the Redeemer.**—This church has received memorial gifts of a communion table and a stall, richly wrought in black walnut. The rector, the Rev. Samuel Hall, was lately presented with a purse of \$70 by the congregation.

**CLERICAL CLUB.**—This club was organized in June of this year, by a number of clergymen of the diocese, for the purpose of free discussion of religious topics. The Rev. Dr. Anthony Schuyler, of Orange, is the first president. Twenty-one names are on the roll of membership. The

club meets once a month, and the average attendance has been fifteen.

#### PENNSYLVANIA.

**GERMANTOWN—St. Luke's Church.**—The annual report of the guild of this church (the Rev. W. H. Vibbert, rector) shows that it has done active work in the parish during the past year. The guild meets on the second Tuesday of each month, and has charge of the Sunday-schools, parish school, missionary sewing chapter, employment society, and clothing club, and other parochial organizations.

#### CENTRAL PENNSYLVANIA.

**BISHOP'S VISITATION.**—A visitation of the parishes of All Saints' church, Paradise, and Christ church, Leacock, was made by the bishop on Sunday, November 17th. At the latter place the church was filled with an attentive congregation. The rector (the Rev. H. C. Pastorius) presented eleven candidates for confirmation, among whom were the daughters of four sisters and the husband of one of the sisters. This is the first confirmation in the new church, and the largest number confirmed at one time since 1847. The bishop confirmed one at Paradise.

**READING—Cathedral Lectures.**—The Young Men's Society of Christ cathedral have arranged a course of lectures, to be delivered in the chapel of the cathedral during the coming winter, and for which a small admission fee will be charged. It is intended that the lectures shall treat of varied and interesting subjects. Arrangements have been made for a part of the lectures of the course to be delivered by the Rev. Drs. J. H. Eccleston and C. M. Butler, the Rev. Messrs. C. C. Tiffany and Joseph M. Turner, and Messrs. Henry A. Muhlenberg and Cyrus G. Derr.

#### MARYLAND.

**WASHINGTON—St. John's Church.**—On All Saints' day there was a celebration of the Holy Communion in this church commemorative of the clergy and sisters of the Church who fell victims to the plague in the South, the Rev. Dr. Lewis, rector, being the celebrant. The Litany was sung before the celebration by the Rev. Mr. Clarke, and the sermon was delivered by the Rev. J. Jay Joyce. Twelve of the district clergy were present, and a large congregation testified its deep sympathy with the service.

#### VIRGINIA.

**MEETING OF THE COMMITTEE ON REVISION OF THE CONSTITUTION AND CANONS.**—The committee appointed at the last council to revise the constitution and canons, and to report to the next council, will meet in Richmond on Wednesday, January 15th, 1879. Notice is given at this early date that parties who may wish to make suggestions to the committee can have ample opportunity. The members of the committee are Bishop Whittle, the Rev. Dr. Minnigerode, the Rev. T. G. Dashiell, Mr. Taylor Berry, and Mr. Thomas Moore.

**PETERSBURG CONVOCAION.**—This convocation held its fall session in Westover church, Charles City county, November 13th and 14th, nine clerical members being present. Two parishes vacant at the last meeting are now filled; the churches in Nottoway have been placed in charge of a minister, and no church within the bounds of the convocation is entirely without ministerial care. New appointments have been made at Grace church, Greenville, and at Chester. At the latter point, steps are being taken to build a church at an early day. An interesting mission work was also reported by the Rev. Mr. Gravatt, among the Indians at the Hampton Normal School. The sum of \$30 was granted to the church at Waverly, \$30 to discharge a debt contracted in behalf of the church at Nottoway Court-house, \$25 to the rectory at Lawrenceville, and \$25 towards the enlargement of St. Stephen's, Petersburg. The usual appointments for missionary services were made, and the spring session was appointed to be held at Merchant's Hope church, Prince George county, after Easter.

#### SOUTH CAROLINA.

**BEAUFORT—St. Helena's Church.**—The Rev.

Dr. J. R. Walker, rector of this church, has been presented with a silver pitcher and salver by the congregation. The following inscription is engraved upon the vessels: "Presented to the Rev. J. R. Walker, D.D., as a token of the loving regard of his congregation, St. Helena church, Beaufort, South Carolina, September, 1878."

**THE HOFF LEGACY.**—In the year 1843 the late Mr. John Hoff bequeathed \$3,000, to be paid after the death of his widow, to "the Bible Society of the Protestant Episcopal Church, located in Charleston, at present under Bishop Gadsden." Mrs. Hoff having died, her heirs dispute the legacy, chiefly on the ground that no such society now exists. But the managers of the Female Bible, Prayer Book, and Tract Society of Charleston claim the legacy, and the matter is in litigation at Philadelphia. In furtherance of the case the testimony of Bishop Howe, the Rev. Messrs. Trapier and Welch, Mr. Laurens Toomer, and Mrs. A. R. Young, directress of the society, has been taken and forwarded to Philadelphia to the effect that this present society is one and the same with that appearing in the will of Mr. Hoff above referred to.

#### MISSISSIPPI.

**WINONA—Immanuel Church.**—The Rev. J. A. Matthews returns most grateful thanks for the following aid *per* THE CHURCHMAN: M. H. Malory & Co., \$199.94; the Rev. J. M. Stoney, Milledgeville, Ga., \$10, for the colored people; one barrel of old clothing, from Portchester, N. Y.

Mr. Matthews writes: "I wish the kind friends throughout the country many blessings from God for their disinterested love which has been shown to the poor of this parish during the past six weeks, and I offer them the only thanks a poor priest can give—a constant remembrance at the altar."

#### LOUISIANA.

**A FAITHFUL PRIEST.**—The Rev. Dr. C. S. Hedges, who has recently returned to this diocese, was one of the most devoted of the clergy during the recent yellow fever epidemic. Besides attending faithfully to the poor, sick, and infirm, he supplied the services at the church of the Annunciation, Algiers.

#### TEXAS.

**AUSTIN—A New Mission Chapel.**—The size of the city is so great that the rector of St. David's church (the Rev. T. B. Lee) has desired for some time to found a mission in the northern part of the city. This has at last been done, and a short time since the chapel of the Crucifixion was opened for service. The chapel formerly belonged to the Northern Methodists, and was purchased by Mr. and Mrs. Vineyard, who placed it at the disposal of the Rev. Mr. Lee. It is admirably adapted for the services of the Church, being built of white brick, with nave and chancel, and with seats for about 200 persons. The interior is fitted up with the necessary furniture, and the expense of the furnishing will be defrayed by one of the members of the congregation and Sunday-school of St. David's church. At present a small melodeon accompanies the singing. The services in the chapel will consist of Evening Prayer and a sermon on all Sundays and holidays, together with a session of the Sunday-school and a children's service every Sunday afternoon.

#### NORTHERN TEXAS.

**CORSICANA.**—The Church property here is vested in the bishop and his successors in office. As a rectory is necessary for the efficiency of the work of the missionary, who has charge of the missions at Ennis and Waxahachie, he has built one, which is so far completed as to permit the use of three rooms, yet unfinished. This has been done by the assistance of the bishop, with the missionary's own labor and the use of all his salary for the past six months. To make the missionary's house comfortable during the winter will require \$300, and it is asked that this sum may be given by benevolent Church people, or loaned for two years. The missionary's address is the Rev. Peter Wager, Corsicana, Texas.



## INDIANA.

LOGANSFORT.—*Trinity Church*.—The bishop of the diocese visited this church on Sunday, November 10th, and preached to a large congregation. In the evening eleven persons were presented for confirmation by the rector, the Rev. E. J. Purdy. The parish has been much strengthened by the recent addition of several earnest workers. The Sunday-school has increased, and is more prosperous than ever before.

## ILLINOIS.

CHICAGO.—The Church people of the suburb of Austin have established Church work, and have recently been visited by the bishop of the diocese. They intend to build a church as soon as possible, and the prospect of their doing so is favorable.

## MISSOURI.

ST. LOUIS.—*St. George's Church*.—At a meeting held on the evening of November 14th, at the rectory of this church (the Rev. R. A. Holland, rector), the sum of \$56,700 was finally raised for the payment of the entire debt of the church.

*Christ Church*.—A mission Sunday-school has been organized in connection with this church. The plan was originated by two or three of the women of the parish, who called a meeting, at which were present, besides themselves, the rector (the Rev. Dr. Montgomery Schuyler) and Mr. Newton Crane. The latter was appointed superintendent, and the first session was held in Christ Church chapel at 3 P. M., on Sunday, October 20th. The scholars and teachers numbered together twenty-five. On a recent Sunday the number had reached 110, and the session was the most attractive yet held. The object of the school is to reach the parents of the children, nine tenths of whom have never had Church training, and thus carry on the mission work for which there is a great opportunity in this populous parish. The teachers are bringing in many scholars, and have organized an excellent choir to make the services as attractive as possible.

STANDING COMMITTEE.—The Rev. Dr. Montgomery Schuyler has been elected president, and Mr. Frank Carter secretary, of the Standing Committee of this diocese.

## MICHIGAN.

## BISHOP GILLESPIE'S APPOINTMENTS.

## DECEMBER.

- 8, Second Sunday in Advent, Hamburg and Brighton.
- 15, Third Sunday in Advent, Mt. Clemens and New Baltimore.
- 16, Ovid.
- 21, Saturday, St. Thomas, ember day; St. John, St. John's, 2 P. M.
- 22, Fourth Sunday in Advent, Owosso, St. John's, and Corunna.
- 27, St. John the Evangelist, Cambridge; St. Mary and All Angels, evening.
- 28, Holy Innocents, Brooklyn; A. M., All Saints'.
- 29, First Sunday after Christmas, A. M., Detroit Junction; evening, Detroit, St. Mark's.

## WESTERN MICHIGAN.

THANKSGIVING-DAY COLLECTS.—In conformity with canonical provision, the bishop of the diocese set forth special forms of prayer and thanksgiving for use in the diocese on Thanksgiving-day.

SEMI-ANNUAL MISSIONARY MEETING.—The seventh semi-annual missionary meeting of this diocese was held in St. Andrew's church, Big Rapids, on Tuesday, Wednesday, and Thursday, November 12th, 13th, and 14th, the bishop, the rector of St. Andrew's church (the Rev. J. S. Large), and eleven other clergymen being present. A preliminary service was held on Tuesday evening, and papers were read, prepared by candidates for Orders in this diocese, describing the life in the theological seminaries of New York, Faribault, Nashotah, and Philadelphia.

On Wednesday morning Divine service was held and the Holy Communion celebrated, the sermon being delivered by the Rev. L. S. Stevens, on "True Christian Charity." The sessions of Wednesday were occupied by the reading and discussion of papers on "Missionary Work among the Indians," by a lady of Grand Rapids; "The Episcopate in its Practical Relation to the Church"; "The Study of the Scriptures in Priv-

ate," by Mr. S. C. Hinsdale; and "Itinerancy in Western Michigan," by the Rev. E. W. Flower.

On Thursday morning the bishop and several of the clergy visited the public school, and addressed the pupils. After Morning Prayer, in the church, a paper, prepared by a lady of Grand Rapids, upon "Ladies' Libraries and Associations for Mutual Improvement," was read. Following this paper useful suggestions in reference to such libraries and associations were made by some of the clergy present. The report of the joint committee of the two dioceses regarding the legislation of Michigan, as related to the Church, was considered and generally approved.

In the afternoon the subject of "The Improvement of Sunday-schools" was discussed, and a Sunday-school association advocated. A children's service was held, and addresses were made by the Rev. Messrs. Beckwith and Flower, formerly rectors of St. Andrew's church.

In the evening, after Divine service, a paper was read by Mr. J. V. Himes, of Nebraska, on "Tent Work." This was followed by general discussion, and by the final paper, on "Work within the Parish," by the Rev. Mr. Knowlton. The bishop then closed the conference with an interesting address.

## KANSAS.

MARSHALL COUNTY MISSIONARY CONVOCATION.—A convocation was held in this mission field on Wednesday, Thursday, and Friday, November 6th, 7th, and 8th, the bishop of the diocese and four other clergymen being present. The subjects discussed were, "How to Make a Mission Self-Supporting," and "Our Diocese; Its Needs and its Opportunities."

The sessions of the convocation, on Wednesday, were held in the village of Irving; on Thursday, in Blue Rapids; on Friday, at Reedville. They were very largely attended at all these places, and some persons followed the convocation in its travels, so deep was the interest taken. The bishop presided at every service, and made his annual visitation to the mission in connection with the convocation, confirming one person at Irving, two at Blue Rapids, and three at Reedville. At Blue Rapids a reception was given the bishop at the La Belle Hotel, which was largely attended by the people of the town, and also by many from Irving and Waterville.

At the close of the convocation the bishop, attended by the Rev. Chas. Holmes went on to Marysville, the county seat, where service was held in the forenoon of Sunday, the 10th, and one person confirmed. A drive of twenty miles in the afternoon brought the party to Frankfort, where an evening service was held, baptism administered, and one person confirmed.

After a drive of twenty miles on the next morning Maple Grove was reached, where one person was baptized and six were confirmed. This closed a visitation during which twelve services were held and 300 miles travelled by rail and eighty by private conveyance.

## FOND DU LAC.

ONEIDA MISSION.—Some time since, as announced in THE CHURCHMAN, the building belonging to this mission was destroyed by fire. That building has been replaced with another, in every way superior. This has been accomplished, under God, by the faithful labor of the Indians connected with the mission.

An interesting feature of the mission is St. Mark's school, consisting of a male and a female department, presided over by the missionary (the Rev. E. A. Goodnough) and his wife. This school has been one of the most successful means of civilization employed amongst the Oneidas, and it bids fair to increase in usefulness in the future.

THE CATHEDRAL SCHOOL.—This school, under the charge of the Rev. Dr. Fred. S. Jewell, is making good progress, and bids fair to become an important feature of diocesan work. At present the corps of teachers is composed of Dr. Jewell, the Rev. Prof. G. A. Meade, late of Racine College, and Miss Addie Jewell. The bishop thinks it will soon be necessary to add to the working force. The school has recently been incorporated, and an election of trustees is to take place immediately, the board to be composed of an equal number of clerical and lay mem-

bers selected from various parts of the diocese. The following named persons were the incorporators: The Rt. Rev. Dr. J. H. Hobart Brown, and Messrs. Charles J. L. Meyer, Timothy F. Strong, Sr., Augustin G. Ruggles, Charles A. Galloway, James B. Perry, and H. Woodworth.

## NEBRASKA.

OMAHA AGENCY.—The Rev. J. Owen Dorsey writes:

Two weeks ago a Sioux City firm bought 2,500 bushels of potatoes from the Omahas. The price was twenty cents a bushel. The white men who were sent to buy and ship the potatoes said that if the captain of the steamboat had consented to remain another day they could have purchased 5,000 bushels. The Indians had very short notice of the hour of the boat's arrival, and the landing was a scene of great confusion all day. The Omaha teams lined the road from the agency to the river, and at the landing might be seen fifty Omahas at a time, some with potatoes, a few with loads of cabbage, etc., all bent upon making a sale. The passengers on the boat were pleased with the tokens of the Omahas' industry, and thought such Indians ought to be encouraged. The potatoes were sent to St. Louis, and from that city they were to be shipped South or East. In another year they hope to make this agency a regular landing for the boats, so that the Omahas may find a market for all their produce. This can be done at a very trifling cost, a good landing and large scales being all the requirements.

AN AGED CANDIDATE FOR ORDERS.—Mr. Joshua V. Himes, who has been preaching for fifty-three years, and since 1841 has been one of the most prominent leaders of the Adventists, was recently confirmed by the bishop of the diocese, and is now a candidate for Orders. Although seventy-three years old, he is in vigorous health and very active, and is already engaged in lay work. It is about three years since Mr. Himes began to carefully investigate the claims of the Church, and he expresses deep regret that he was not led to their study many years ago. Mr. Himes made addresses on missionary work at recent convocations in this diocese and Western Michigan. He is to enter upon missionary duties in this diocese, doing lay work until ordained.

## CALIFORNIA.

THE BISHOP'S TWENTY-FIFTH ANNIVERSARY.—The proceedings connected with the celebration of the twenty fifth anniversary of Bishop Kip's consecration, already reported in THE CHURCHMAN, have been reprinted from the *Pacific Churchman*. The reprint gives a full report of the bishop's historical address and of the other proceedings.

## COLLEGIATE AND ACADEMIC.

ST. MATTHEW'S HALL, SAN MATEO, CAL.—The proceedings of the twelfth anniversary of this school, held on September 21st, have been published in a neat form. The school is in a prosperous condition, and is highly commended as a useful and successful institution.

## CONFIRMATIONS.

CENTRAL PENNSYLVANIA.—At Leacock, 11; Paradise, 1.

INDIANA.—At Logansport, 11.

KANSAS.—At Irving, 1; Blue Rapids, 2; Reedville, 3; Frankfort, 1; Maple Grove, 6.

VIRGINIA.—In Aquia church, Stafford, 10.

SOUTH CAROLINA.—At Chester, 1; Rock Hill, 3; Yorkville, 2; Seneca City, 5; Pendleton, 1; Anderson, 1.

## PERSONALS.

The Rev. James W. Ashton has been elected associate rector of Grace church, Philadelphia, Pa.

The Rev. Oscar Bunting, of Danville, Va., has been elected to the rectorship of St. Andrew's church, Darien, Ga., and the church at Amherst Court-house, Virginia.

The Rev. Thomas Burgess has accepted the rectorship of St. Luke's church, St. Alban's, Vt.

The Rev. Charles A. Cary's address is Jeffersonville, Ind.

The Rev. Robert Granger has taken temporary charge of Emmanuel church, Geneva. Address Hotel Richmond, Geneva, Switzerland.

The Rev. Edward Lewis's address is Wolfboro Junction, N. H.

The Rev. J. Robert Love has resigned the rectorship of St. Philip's church, Buffalo. Address Buffalo, N. Y.



The Rev. J. B. Perry has declined an election to the rectorship of Port Tobacco Parish, Maryland.

The Rev. Dr. H. N. Powers has declined an election to the rectorship of St. John's church, York, Pa.

The Rev. Dr. J. S. Shipman's address is No. 219 West Twenty-third street, New York city.

The Rev. W. W. Walker's address is Rippon, Jefferson county, West Virginia.

The Rev. George Herbert Watson has accepted the rectorship of Trinity church, Seattle, King county, Washington Territory. Address accordingly.

## NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obsolete notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

### MARRIED.

In Florence, Ala., on the 20th of November, by the Rev. B. F. Mower, Miss LILY D. MOWER, daughter of the officiating minister, to Mr. DAVID E. GIBSON, of Kentucky.

### DIED.

Entered into rest, on the afternoon of November 21st, at Brooklyn, N. Y., EMILY VER PLANCK widow of Eliza H. Goodwin, and daughter of the late General Robert Nichols, in the 66th year of her age.

At Fitchburg, Mass., November 12th, EDWARD D. HIGGINS, in the 25th year of his age.

Entered into that "rest that remaineth for the people of God," November 9th, 1878, at Buffalo, N. Y., ANNIE E. FOX, wife of the Rev. J. Robert Love, of Buffalo, N. Y., aged 50 years.

Entered into rest, in Christ church parish, Danville, Penn., on the 7th inst., in the 65th year of his age, Mr. CHARLES CARR, a large benefactor of the parish. "In the communion of the Catholic Church, in the comfort of a reasonable, religious, and holy hope."

At Kirkwood, Mo., November 17th, 1878, SUE LU HATCH WRIGHT, wife of J. I. H. Wright, of Syracuse, N. Y.

Entered into rest, near New Castle, Delaware, early Monday morning, October 28th, ESTHER MARLEY.

On Jersey City Heights, May 20th, ANNIE F. PEAKE, youngest daughter of the late Rev. F. F. and S. H. Peake.

Passed up higher, November 19th, JAMES W. MECUM, of Salem, N. J., senior warden of St. John's church, and for many years a trustee of Burlington College.

In Baltimore, Md., on the 23d of October, Mr. ISAAC R. BEAM, in the 49th year of his age.

In Baltimore, Md., on the 5th of November, Mrs. SARAH G. BEAM, wife of Isaac R. Beam.

### IN MEMORIAM.

Entered into rest, October 9th, 1878, at New Iberia, La., ELIZA ANN, daughter of the late John C. Marsh and Eliza Ann Baldwin, and wife of William Robertson, Esq., of New Iberia, La. Mrs. Robertson was born on Petite Anse Island, La., in 1825, and for more than half a century has blessed all who knew her, her rare qualities of character eminently fitting her for the sphere in which it had pleased God to call her, being one of those who

"Do noble deeds, not dream them all day long.

And so make life, death, and that vast *Forever*,

(One grand, sweet song.)"

Baptized and confirmed on the same day, in 1844, by the Rev. Bishop Leonidas Polk, she walked a consistent Christian. For many years her delicate frame seemed too frail a tenement for the soul; but she was endowed with a wonderful constitution, combined with an energy that upheld her through long suffering, enabling her to leave to those who watched beside her a beautiful example of faith, patience, and sweet humility, "falling asleep in Jesus" so gently that they scarcely knew her noble spirit had taken its everlasting flight.

Not only her devoted husband and children and children's children, but a large circle of relatives and friends "rise up and call her blessed," even though "Sorrow folds her wings in dumb persistence by our hearths,"

rejoicing that she has indeed entered into the joy of her Lord.

### OBITUARY.

Entered into rest, in Philadelphia, September 7th, 1878, WASHINGTON LEMUEL ATLEE, M.D., in the 70th year of his age.

Dr. Atlee, graduating at Jefferson Medical College at the age of twenty-one, began his professional life in his native city, Lancaster, Pa., whence he was called to a chair in the medical department of Pennsylvania College, Philadelphia.

This position he in a few years was compelled to resign on account of his constantly increasing practice. Devoting himself thenceforth to his profession, he attained therein a world-wide renown. He ever labored zealously for the advancement of medical science. He was active in the organization and encouraged by his presence and interest in the efficient working of various medical societies, among which are the American Medical Association, Pennsylvania State Medical Society, and Philadelphia County Medical Society.

Of the latter two he was at one time president, and of the former vice-president. His writings place him in the front rank as a leader in the higher medical education.

As in his professional, so in his private life, Dr. Atlee was upright and conscientious. He was a sincere friend, given to hospitality, a devoted husband, mourning—though not as one without hope—to the closing hour of his life, the beloved wife, companion, and counsellor of his youth and years, to whom the Father's summons had come near a decade before. A loving father, a Christian man, he laid not aside at any time the armor put on in early years, in baptism and confirmation, but with the other means of grace, daily

at the family altar, in thankfulness for the blessings and mercies through the long life vouchsafed, sought Divine guidance and aid in all his undertakings. Sadly missed and mourned by the grief-stricken hearts of the desolate home, by his relatives, professional brethren, and many friends, his loss extends beyond and is felt in all parts of the land; and though it was his to relieve physical suffering (to which end, said one of his distinguished contemporaries, more had not been contributed by any one living), yet not a few were they whose hearts he cheered in the comfort of our holy religion. A noble example is such a life, teaching the oft-repeated lesson that the Christian life is the foundation on which is built all true greatness.

Peacefully, after much bodily suffering, in the communion of the Church Catholic, in the confidence of a certain faith, he fell asleep.

"Blessed are the dead who die in the Lord: they rest from their labors."

### OBITUARY.

Entered into rest, on Monday, November 4th, 1878, HARRIET LOUNDS, wife of the Rt. Rev. Benjamin Bosworth Smith, Bishop of Kentucky, and presiding bishop.

Mrs. Smith was born in New Haven, Conn., January 11th, 1806. Her father, Seth P. Staples, Esq., will be remembered as one of the foremost lawyers of his day, and also as the founder of the law school now connected with Yale College. About the year 1824 Mr. Staples removed, with his family and his practice, to New York. In each of the two cities in which her earlier years were passed the advantages, educational and social, which Mrs. Smith enjoyed, were the best that the country at that time could furnish. Her marriage to the now presiding bishop was solemnized in St. Thomas's church, New York, September 3d, 1835. Her life, from that date until near its close, was spent in Kentucky—how nobly, with what strength of devotion, with what loftiness of self-sacrifice, need not be told. There, near the home which she had made so beautiful, her dust is now reposing; and there, in honored and loving memory, will she long, very long, be held for all that she was and did—for her exquisite refinement of mind and manner, for her bright and varied culture, for her calm, clear judgment of affairs, for the graceful hospitality of her home, for the interest which she ever felt in the clergy and their families, for her practical and consistent piety, and, not least of all, for the tender grace—the curious blending of reverence as for a superior being with loving care as for a child—with which, for more than forty years, she watched the steps and smoothed the pathway of that saintly man to whom, with more and more of pride, as the years come and go, Kentucky will point as to her first and most honored bishop.

To the above notice we are permitted to append, from a private letter, the following appreciative tribute:

"And how godly she was; how full of trust and patience, of faith and courage and all the blessed fruits of the Spirit; and how cultured and refined, fitted to adorn the highest circles of society, and yet in the grace of her early womanhood accepting so quietly the lot of hardship to which, as the wife of a pioneer bishop, God had called her, and never repining in that path; always prudent, always wise, always fully trusting in God, until her husband became, in fact, the primate of the American Church; and then standing fitly by his side, amid the most cultured society of the chief city of the land."

With the thoughts of her husband and his work in the Church to which he ministered, her chief interest of earth, and the God whom they both worshipped making bright her vision of the near coming paradise, she lived full of duty and affection, until the Father, whose ways are above ours 'as the heavens are above the earth,' called her before her husband, and before what we estimated her time, to 'come up higher.'"

### APPEAL.

The Church German Society needs five hundred dollars to continue its missions through the present year. Subscriptions of ten dollars will be gladly received.

The Church German Society supplements the regular English work of our parishes by German ministrations to the old people.

It employs six German clergymen, headed by a chaplain, and working on a common plan under an executive committee, yet subject everywhere to diocesan and parochial authority. They serve in three dioceses, at sixteen stations, yet at an annual expense of only \$4,000, or \$250 per station.

It would be impossible to carry on such extensive operations at so small an expense without the strictest economy. Not one dollar is paid for supervising or directing the work, or for collecting or administering the funds placed at our disposal.

THEODORE H. MEAD, Treasurer,  
504 Grand street, New York.

November, 1878.

### YELLOW FEVER SUFFERERS.

The editor of THE CHURCHMAN has the pleasure of acknowledging the following contributions for the sufferers by yellow fever, in addition to those already acknowledged. He has forwarded these to the proper persons for distribution:

GENERAL DISTRIBUTION.  
Grace church, Waterford, N. Y., for family of the late Rev. C. C. Parsons ..... \$5.88  
Mrs. J. B., Dexter, Mich. .... 27  
C. M., Wilmington, Del., for daughter of the late Rev. John Schwarz ..... 1.00

WINONA, MISS.  
S. G. I., Columbus, Ark. .... 1.00  
D., Luzerne county, Pa. .... 20.00

For week ending November 25th, 1878. .... \$38.15  
Grand total ..... \$9,446.37

### ACKNOWLEDGMENTS.

The Eighth Ward Mission begs to acknowledge the receipt of a very pretty font and lectern for the use of the mission; also 20 German hymnals; all from the Rev. Dr. Siegmund; \$25 from H. B. Laidlaw; Mrs. H. B.

Laidlaw, a suit of clothes, shoes, etc., for one of the orphan boys; Gustave H. Schwab, \$1; Miss Hornmond, a box of baby clothing for use of mission; A Friend, \$10.

### ACKNOWLEDGMENTS.

To the Editor of THE CHURCHMAN:

I desire to acknowledge the following contributions since my last: From "A Churchman," \$5; through the Rev. Everard Mead, Tappahannock, Va. \$5; through THE CHURCHMAN, New York, \$58.57; through Southern Churchman, Alexandria, Va., \$19; through Orleans Central Relief Committee, New Orleans, \$30; T. C. Wolfenden, Salem, Va., \$4.16; Mrs. A. M. Minner, "Hastings-on-Hudson," N. Y., \$10; the Rev. J. Burrows Davidson, Frelsburg, Quebec, Canada, \$1.70; from Mrs. S. M. Heim, Carrollton, Miss., \$10; the Rev. B. H. Mason, Union, West Virginia, \$3.40; Sisters of St. Mary, Memphis, Tenn., \$7.50; from Ladies' Aid Society of St. Paul's church, New Orleans, one dozen little dresses; 30 yards Shaker flannel from the Rev. H. H. Waters, St. Paul's church, New Orleans; box of clothing, "Ladies' Sewing Society," Shreveport, La.

SISTER ROBERTA (In Charge).

Protestant Episcopal Children's Home, New Orleans, November 18th, 1878.

### ACKNOWLEDGMENTS.

The Rev. J. A. Matthews returns thanks to the following for aid to the sick and poor of Emmanuel church, Winona, Miss.: The Rev. Van W. Shields, St. John's, Aberdeen, Miss., \$49; Mr. C. Dobson, Sardinia, Miss. (second contribution), \$3 and one box; One of the Sympathizers, \$5. No more is needed, as I have about \$35 on hand over and above what I have expended for nurses, physicians, medicines, and in charity. With many heartfelt thanks to the kind friends who have so generously responded, I am their obedient servant in Christ Jesus,

JAMES A. MATTHEWS.

### ACKNOWLEDGMENT.

For scholarship in the University of the South, Seavane, Tenn., in memoriam of the Rev. Charles Carroll Parsons, St. Andrew's, Stamford, Conn., \$20.

### ACKNOWLEDGMENTS.

To the Editor of THE CHURCHMAN:

Since my last acknowledgment of the 28th ult the following contributions for the sufferers by yellow fever have been received: November 2d, from the Diocese of Easton, through Bishop Lay, \$53.66; from E. C. Mead, Keswick, Va., 50c.; from THE CHURCHMAN, New York \$13; November 4th, from Orleans Relief Committee, New Orleans, \$24; November 11th, from the Rev. G. H. Houghton, D.D., New York, \$100.

JOHN FRAS. GIRALTO,

President of the Standing Committee, Diocese of Louisiana.

F. S. I regret to have to announce the death by yellow fever of the Rev. Otis Hackett, the devoted rector of Emmanuel church, Plaquemine. He fell a victim to the scourge about ten days ago, while in the faithful discharge of his duty to the sick and suffering.

New Orleans, November 18th, 1878.

### ACKNOWLEDGMENT.

I beg to acknowledge with thanks \$25 from a member of St. Andrew's parish, Hanover, Mass., for the chance furniture of St. Mark's (colored) church, Charleston. This leaves me with \$275 to raise, for which I ask assistance from the friends of these people.

Respectfully,

A. TOOMER PORTER.

### NOTICE.

The Standing Committee of the Diocese of Central Pennsylvania will meet in Reading on Tuesday, December 3d.

WM. F. ORRICK, Secretary.

### NOTICE.

The quarterly meeting of the Fairfield County Indian Aid Association will be held at Holy Trinity church, Westport, Conn., on Thursday, December 5th, 1878, at 2 o'clock P. M.

AUGUSTA WHEELER,

Secretary.

### NOTICE.

The Rev. Samuel Earp, rector of St. Andrew's church, will preach in St. Peter's church, West Twentieth street, on Sunday evening, December 1st, at 7:30 P. M.

THE SOCIETY FOR THE INCREASE OF THE

### MINISTRY.

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need \$2,000 in the month of December. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, 179 Seymour street, Hartford, Conn.

## The Churchman.

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## LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

## AN AMERICAN MEMORIAL TO KEBLE.

To the Editor of THE CHURCHMAN:

The church at Hursley, in which Keble ministered for so many years, is without an organ. It has been proposed to place one there, as the gift of American Churchmen and others, in acknowledgment of their large indebtedness to the author of the "Christian Year." The suggestion has certainly exceptional fitness. Enormous as has been the sale of the "Christian Year" in this country, Mr. Keble never derived from it any slightest pecuniary return. His poems have become household words among us, but they have enriched publishers without in any way compensating their author. He himself, perhaps, did not greatly care for that, but Americans may wisely own the claim of justice which bids them, even though so late, make such return as they can.

More than this: there is an especial fitness in the proposal that the services of one who has awakened the voice of Christian melody in so many homes on this side of the Atlantic should receive their acknowledgment in a gift which shall help to swell the tide of song in Hursley Church. There must be many who will rejoice to have a part in such a gift. The sum required is £350 (\$1,750). Three hundred and fifty subscriptions of \$5 each will secure this amount. Can it not be made a Christmas gift from grateful hearts all over the land to the dear and venerable parish church of Hursley?—dearer than ever now, because hallowed by the ministry and the memory of John Keble. Mr. Geo. S. Bowdoin, of the firm of Morton, Bliss & Co., of New York, has kindly consented to receive subscriptions, which may be sent directly to him or to the undersigned.

HENRY C. POTTER.

Grace Church Rectory, New York,  
November, 1878.

## CLOTHING FOR SUFFERERS IN NEW ORLEANS.

To the Editor of THE CHURCHMAN:

It will be a great relief to the Rev. Dr. Thompson, of New Orleans, to get some clothing for the suffering destitute of his parish, and I desire to thank you, in his name, for the interest manifested in your letter—no better charity could be named.

Any box of clothing sent to the care of Charles H. Cook, Esq., 37 Maiden Lane, second story, will be forwarded, though I suppose either of the steamers to New Orleans will take a package free of charge.

WM. M. GOODRICH.

Southwood, Poughkeepsie, Nov. 18th, 1878.

## THE CHANGE IN THE TE DEUM.

To the Editor of THE CHURCHMAN:

A correspondent in your issue of October 12th, speaking of the verse in the *Te Deum*, "Aeterna fac cum sanctis tuis in gloria numerari," expressed the opinion that the last three words had displaced the ancient reading, "Gloria numerari," shortly after the invention of printing. Having had the opportunity of examining the oldest printed breviaries in the Bodleian Library, I venture to send you a memorandum of the readings of this verse as it appears in them. My investigation extended down to the year 1515.

The seven oldest of these books are according to the uses of as many Churches on the continent of Europe. Of these, one printed in 1479 reads "Gloria numerari," one of 1480 (March) reads "In gloria numerari"; while the other five, dated respectively, 1481, 1482, 1488,

1490 and 1493 (January), agree with the oldest in the reading "Gloria numerari." Of the five oldest printed breviaries according to English uses, the first, one of the Church of Sarum, 1495, reads "In gloria numerari"; the others—one of Hereford, 1505, and three of Sarum, 1507, 1509 (January), and 1514 (January)—all read "In gloria numerari." Cardinal Ximenes's beautiful edition of the Mozarabic Breviary, printed at Toledo in 1502, agrees with the Sarum Breviary of 1495 in the reading "In gloria numerari."

In the cases above in which the month is mentioned, the date, according to our present reckoning, would be one year later than is represented by the figures.

SAMUEL HART.

Oxford, November 11th, 1878.

## A TESTIMONIAL SENT TO THE REV. J. C. DUBOIS.

To the Editor of THE CHURCHMAN:

Having been commissioned by a few college friends to procure some affectionate testimonial for our brother, the Rev. John C. Du Bois, rector of St. Paul's church, Fredericksted, St. Croix, I had the pleasure of forwarding the same by the bark "Carib," which sailed on November 14th, expressing to Mr. Du Bois the admiration here felt for his steadfast services in that island; and, notably, for his personal bravery and influence during the lamentable insurrection and riot of last October.

SAMUEL HALL.

Morristown, N. J., November 14th, 1878.

## IMPROVEMENT OF SUNDAY-SCHOOL LIBRARIES.

To the Editor of THE CHURCHMAN:

I have charge of a large Sunday-school library, and am anxious to improve or do away with my present system of distributing books. Will any of your readers kindly let me know their experience, or make suggestions?

J. HENRY EGGERS.

New York, November 21st, 1878.

## NEW BOOKS.

ESSAYS, HISTORICAL AND THEOLOGICAL. By J. B. Mozley, D.D., late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford. In two volumes. [New York: E. P. Dutton & Co. 1878.] 8vo, cloth, pp. 442, 452.

The history of the literary career of Prof. Mozley has one or two very remarkable features. His University Sermons, published only about two years ago, and after the illness which finally resulted in his death had already brought his active life-work to an end, took the world by surprise. Everybody who read them recognized the power of their author, and he was lifted at once to the acknowledged position of one of the greatest thinkers and writers of the age. The breadth and depth of his grasp of theological and moral principles were seen to be beyond those of any man since the giant Bishop Butler, in answering the deists of his day, built up a bulwark for all time around the Christian Faith. This recent volume by Prof. Mozley, we say, brought its author suddenly into prominence, and established for him a reputation which will last as long as the world lasts.

Yet the strange thing is that he had been writing for years. From 1833, when his first original paper, "Palgrave's Truths and Fictions of the Middle Ages," appeared in the *British Critic*, his biographer says "his pen was never idle." He contributed very often to that periodical, writing upon subjects of present interest, and making each article an expression of the results of careful study and conscientious thinking. "When the *British Critic* fell in the great crash of the party of which it was the organ," he looked out for something to supply its place, and, "in con-

junction with the late Mr. W. Scott, he set up a new form of the *Christian Remembrancer*." For ten years he threw his whole force into it. "He was one of those who in anxious days had most to do with founding the *Guardian*, and to his coöperation and indefatigable assistance much of its early success was due."

Thus for nearly forty years his principal work was that of a writer. The eminent success which his talents deserved came late. It was not until near the close of his long life of service that the world discovered his greatness. And this was well. All through this period of comparative obscurity, while he seemed to be speaking to a narrow circle, he was growing to the condition of a man thoroughly furnished, and of a soldier perfectly equipped, for the wider field which he finally entered.

Whatever he did, he did to the best of his ability. If the question or controversy were one within the Church, he entered upon it earnestly, and did not pronounce his judgment until he had passed through a course of silent, severe thinking. Thus the comparatively narrow disputes carried on at Oxford prepared him to meet all the more successfully the wider issues between religion and unbelief.

Dr. Mozley was not a prolific writer. We find printed in a sort of appendix to this work a full list of his articles published from time to time. They number thirty-seven. Twelve of them have been selected, and are here given to the world for the second time and in a permanent form. We must content ourselves with stating only their titles. We would like to furnish an analysis of each, but that is impossible. The mere mention of their subjects will suggest their value. They are: "Lord Strafford," "Archbishop Laud," "Carlyle's Cromwell," "Luther," "Dr. Arnold," "Blanco White," "Dr. Pusey's Sermon," "The Book of Job," "Maurice's Theological Essays," "Indian Conversion," "Argument of Design," and "The Principle of Causation."

It must not be inferred that all these articles show the same ripeness and depth of thought that appear in his later writings, yet there is not one which does not betoken the intellectual power of the man, and his rare ability to see both sides of the question under discussion, and to reveal the broad principle underlying them. Here and there we come across the same truths which he afterwards worked out into the larger form which won the attention of the world and brought him fame. Nearly everything contained in these volumes is worthy of the man who wrote such a sermon as "The Reversal of Human Judgments," and such a book as "Ruling Ideas in Early Ages." And this is about the highest commendation that could be given.

COLONEL DUNWODDIE, MILLIONAIRE. A Story of To-Day. Harper's Library of American Fiction. [New York: Harper & Brothers.]

"Colonel Dunwoddie" has been described as a novel, gravely, and somewhat clumsily masculine. More than this might be added: that the book is written by a Southerner, strongly, almost bitterly, endued with the sense of the rights of the Southern cause, chafing under the difficulties and supposed degradation to the Southern people which have resulted from the war, but striving with a fair-minded, honorable generosity and true breadth of an honorable nature to give all men, even Northerners, their dues. We cannot imagine a book better calculated favorably to impress, we might almost say warm, the hearts of Northerners towards their unfortunate brethren of the South, or one that could more truthfully picture the true state of society at the present time in the South, than this same book. Colonel Dunwoddie himself is a hero; real as one of our own family, he grows to be a tender, faulty soul, whose chivalry, like his clothes, is for use. A whig of the school of Henry Clay, he dreads



and abhors the thought of war between the North and South, makes a most vehement and vigorous speech to denounce it, and yet when the war-cloud really bursts over the land, becomes intoxicated with the excitement; and, throwing aside all considerations save that of fighting, and if possible beating, plunges in (as he does in everything else) to the exclusion of any other thought or work for head as well as hands. All this is told us. The war is over, and Colonel Dunwoddie is introduced to the reader at the very lowest possible ebb of fortune, in the midst of what seems a hopeless struggle with fate. It is not necessary, nor would it be worth while, to unfold the purpose of the plot within the limits of a book review; not even to explain how he came to be a millionaire. Sufficient to say that it is almost a new plot, and drawn with a masterly hand. The other characters of the story—Colonel Dunwoddie's wife, his children, Emiline Anderson, her mother, and Anderson Parker—are all drawn with a vigorous, bold touch. The contrast between the Colonel and his son Horace, and between the old South and the new; the subtle inner questionings of the men and women; the unuttered and only half-acknowledged thoughts so vividly portrayed, while the writer gives the keynote of the inner as well as the outer life of his characters, all go to show to a certainty that in a much higher order of novels than Harper's Library of American Fiction has developed as yet, this writer would and will take high rank.

**SERMONS.** By the Rev. Phillips Brooks, Rector of Trinity Church, Boston. [New York: E. P. Dutton & Co. 1878.] 12mo, cloth, pp. 371.

No one can read these sermons without feeling their power, and, we may add, the presence of the author. If we attempt to analyze and account for that power, we might find the problem somewhat difficult. The style is plain and simple, made up largely of Anglo-Saxon words and of short sentences; but the words are chosen with rare felicity, and the sentences embody a distinct idea. There is almost nothing of that quality known as "eloquence," but there is much of what is felt to be the spirit of earnestness and of human sympathy. The volume is strongly marked all through with the author's own individuality. He tells us what the Gospel has been to him rather than what it is in itself; and he does it without art, and, apparently, without thinking of effect, and with fearlessness. There is a double undertone discernible in nearly every discourse, namely, that of sadness and that of hopefulness. This brings him very near to his hearers and readers. The strong individuality of which we have spoken separates him from every school of theology, or, at least, makes it impossible for us to identify him with any one of them. He speaks, not for others, but for himself. He has little reverence for dry and formal dogmatics, and he has just as little for any system of duty which stands severed from the trunks of the New Testament and the teachings of the Creed. This individuality, moreover, turns the edge of criticism, because it gives a personality to all that he says, and makes it a sort of private property, something over which the world at large has no authority. We might mention points where his presentation of Christianity might seem to some a little incomplete—not too broad, it may be, but not sufficiently concrete; where the idea is that of a tendency rather than that of an organized body. But after this first thought of disappointment comes the second one, that there is a great truth in what he says, and that this apparent incompleteness does not amount to the sacrifice of any essential principle.

When we compare these sermons with others, we find that they belong to a class of their own. They are remarkable for freshness, for tenderness, and for their secret power of impressing the reader. They are unlike those of other men, and therefore they must be judged by a different standard. But to what

ever rank they be assigned by various critics, every one will admit, we think, they are replete with power, with the winning spirit of human sympathy, and with an earnestness learned from the life of Christ.

**THE AMERICAN COLLEGES AND THE AMERICAN PUBLIC.** With Afterthoughts on College and School Education. By Noah Porter, D.D., LL.D., President of Yale College. [New York: Charles Scribner's Sons.] 12mo, cloth, pp. 403. Price \$1.50.

The wide community of educators, and all those who are studying the important problems connected with our present systems of instruction, will welcome this new edition of President Porter's admirable book. At its first appearance we devoted considerable space to a mention of its merits, and of the few points in which we considered it to be inadequate. In regard to that portion of the book then published we do not wish to repeat or to add anything. The "afterthoughts," however, deserve notice.

These embrace several topics of great interest, and some which are, just now, quite prominent in the public mind. The longest of these additional chapters is devoted to a discussion of preparatory schools. The defects in our methods of preparatory instruction are clearly shown, and the different remedies which have been from time to time proposed are unsparingly analyzed. Among the defects he gives a very prominent place to "the spirit of formalism and routine which has grown up in our modern schools," and the tendency to "stimulate to excess the spontaneous or verbal memory." The remedy suggested is the establishment and endowment of independent collegiate institutions. The maintenance of superior classical instruction by the popular will and at the public expense is a doubtful experiment. "The Class System in Colleges" is a protest against elective courses of study. The other subjects discussed are "Classical Study and Instruction," "Morals and Manners of College and University Life," "The Ideal American University," and the "Coeducation of the Sexes." All these papers are conservative in their tone. They are also marked by clearness of thought and thoroughness of treatment. Here and there some may see what may look to them like special pleading, but in no case is any proposition advanced without the support of strong arguments. Many of the questions treated of in these pages are fundamental; all of them are important. The "afterthoughts" have broadened the scope of this work, and made it, we think, the most complete and satisfactory ever published in this country.

**THE LIFE OF OUR SAVIOUR CHRIST.** By the Rev. Charles C. Adams, S.T.D., Rector of St. Mary's Church, New York. [New York: Charles F. Roper. 1878.] Cloth, pp. 407.

In later years many "have taken in hand" to set forth in language, and frequently, we are sorry to say, in a spirit different from that of any of the evangelists, the life of our blessed Lord. The number of different works on this subject that have appeared during the present century, and indeed during this last half of it, is surprising. It shows that the doctrines peculiar to Christianity, and the questions at issue between the Church and other systems, are, fundamentally, those pertaining to the Person and mission of the Incarnate One. The more popular tendency, since the appearance of "Ecce Homo," has been to bring out the human side of His work in the flesh. Some have ignored, and others have denied, and others still have sought to explain away, either wholly or as far as seemed to them reasonable, the supernatural aspect of what was, after all, a Divine biography.

The present work "aims to show from the revealed and historical records that Christ was the Incarnate Son of God—the Messiah of prophecy." In tone and spirit it resembles very closely what is said in the New Testament. It is thoroughly scriptural throughout, and is, in this respect, much more satis-

factory than some that have gained wide popularity. Besides it is, without being critical, extremely thoughtful and able. The author has evidently grasped the deeper meaning of what-soever the evangelists have written concerning the Son of Man, who was also the Son of God.

We have met here and there a sentence which might, if changed, better express the intended meaning. We have come across some statements, only very few however, whose exact accuracy might be questioned or doubted. Probably this is, in every case, the result of condensation, or of not expressing in words all that was in the author's mind.

On the whole, the work deserves very high commendation, not only for its harmony with the doctrines of the Epistles, as well as with the facts of the four Gospels, but also for the wisdom and ability with which these facts are unfolded in a continuous narrative. The most devout believer can read it without feeling that it is inadequate.

**THE DESTINY OF RUSSIA AS FORETOLD BY GOD'S PROPHETS.** Together with an Outline of the Future Movements and Destiny of England, Germany, Persia, Africa, and the Jews. By Theta. [Chicago: Thomas Wilson. 1878.] 12mo, c'th, pp. 118.

Those who are interested in the study of prophecy, and who like to trace beforehand not only the general course of the world, but also the particular destiny of its subordinate parts, will find in this little volume at least some few things of interest. The title promises more than is given. The author does not reach the special subject indicated until we are considerably more than half through the book. He prepares the way to it by general observations on the value of prophecy, and on the position which the Israelites may be considered as holding in the future history of our race.

The destiny of Russia and of the other European nations, especially England, is inferred from the thirty-eighth and thirty-ninth chapters of Ezekiel. The "Gog" there mentioned is that nation; "Sheba," "Dedan," and the "merchants of Tarshish" represent the British power. The message to the czar is, therefore, that "the Lord will turn him back and put hooks into his jaws, and draw him forth with all his army and allied forces." The recent movement of Russia against Turkey is not the one here foretold. The fulfillment is yet future. There is to be a drawing together of nations against Russia, and a final trial of strength for the mastery of the world.

**THE BLESSED HOPE; OR, THE GLORIOUS COMING OF THE LORD.** By Willis Lord, D.D. [Chicago: W. G. Holmes.] 12mo, cloth, pp. 176. Price \$1.25.

This is a fair and strong presentation of the fact of our Lord's first coming and His second. The author shows how both are to be regarded as literal rather than spiritual, and he presents, moreover, very forcibly the Scriptural argument for believing that His second coming will be pre-millennial. The book is written in a lucid style. It is calm, thoughtful, and reverent in its spirit, and temperate in its teachings.

**SAINTLY WORKERS.** Five Lenten Lectures delivered in St. Andrew's, H. I. born, March and April, 1878. By Frederic W. Farrar, D.D., F.R.S., Canon of Westminster. [New York: E. P. Dutton & Co. 1878.] Cloth, pp. 191.

Whatever may be thought of the opinions which Dr. Farrar advanced in his preceding volume, entitled "Eternal Hope," or of the wisdom of discussing in sermons the profound mysteries which formed its principal theme, there can be no question as to the soundness of these lectures, or the likelihood of their doing good.

The author has reviewed certain phases of religious action, and called the attention of his hearers and readers to some of the lessons which may be learned from past ideas of holiness. Ecclesiastical history and biography are made our teachers. The martyrs, those of early and those of more recent times,



including our own; the hermits, the monks, the early Franciscans, and the missionaries, are brought before us as examples of saintliness, serving to remind us of certain high, yet too often forgotten truths. Among the lessons pointed out may be mentioned these: that a fearful death is better than a shamed life; that the life is more than meat; the sacredness of poverty, charity, and obedience; contempt of gold; and the duty of seeking out and bringing home the other sheep which are not of this fold.

### LITERATURE.

THE first volume of Sir Francis Palgrave's "History of Normandy and England" will soon be republished. The work has long been out of print.

A RECENT discovery in Germany is likely to add important original materials to the history of the American Revolution. It is the manuscript diary of one of the Hessian officers who served in the British army in this country from 1776 to 1780.

It is a pleasure to call attention to the wonderful variety and beauty of the Christmas cards which Messrs. E. P. Dutton & Co. have selected for the great festival now close at hand. These cards brighten Christmas, and long afterward serve as a pleasing reminder of its kindness.

ONE of the curiosities of the Paris Exhibition has been a tiny Italian volume which boasts to be the smallest edition of any book yet printed. This is the "Divina Comedia" of Dante, printed at Padua in 1878, a description of which has just been published in the *Augsburg Gazette*. It has 500 pages, which are just under two inches in length and about one and three-quarter inches in breadth. The types with which it was printed are said to have been destroyed immediately afterwards, and the 1,000 copies now shortly to be sold are therefore the only ones which it will be possible to obtain. The whole amount of paper employed in the work was only two "sheets" of printing paper of the usual size, which were divided into sixteen parts each before being used, and the text is so small that it requires a rather powerful magnifying glass to read it.

AN excellent little pamphlet entitled "Six Branches of the Missionary Work of the Church, set forth as Subjects for Meditation during the Week of Intercession for Missions," has been compiled by the Rev. Canon Brigstocke and the Rev. Theodore E. Dowling, and approved by the Bishop of Fredericton. Its contents are: Saturday, Saint Andrew's Day, November 30th, "General Intercession for Missions"; First Sunday in Advent, Dec. 1st, "England"; Monday, December 2d, "America"; Tuesday, December 3d, "The West Indies"; Wednesday, December 4th, "Africa"; Thursday, December 5th, "Asia"; Friday, December 6th, "Australia, New Zealand, and the Islands of the Pacific"; Saturday, December 7th, "General Thanksgiving"; and a Litany for Missionary Meetings, Private and Household Devotions. Orders with remittances may be sent to the Rev. Theodore E. Dowling, Carleton, St. John, N. B.

A RED-COATED visitor, whose tapings at the editorial door once a year are so gladly welcomed, appears this season very promptly in the person of the bound volume of *St. Nicholas* for 1878. What more can be added to the plentiful and justly deserved praise which this juvenile publication has had lavished upon it every month during the past year? *St. Nicholas* has not its equal among the children's magazines all over the world; and in this country, remarkable for the beauty and adornments of its books, it takes the foremost rank. The effort constantly made in its pages to suppress sensationalism and counteract the evil literature of the age has been frequently commended by us. It is a book which no mother, however anxious and

careful for the pure mental growth of her children, need fear to place in their hands. Grave and gay, tender and comic, are the stories, and the same, with masterly and artistic, may be said of the illustrations. Each number contains one or more instructive articles upon a wide diversity of topics, told in a simple and childlike manner, but containing much valuable information for grown as well as young people.

The praise and approbation which always welcome *St. Nicholas* is deserved for the December number, as usual. A poem by the editor appears on the first page, as descriptive of a fine frontispiece picture called "Coming Home." It is a tender, natural little thing, and strung into musical rhyme. Those very absurd people, the Peterkins, decide to study the languages and, as is usual, cover themselves with confusion, only to be rescued at the last moment by the timely arrival of the lady from Philadelphia, without whom, to the Peterkins, life would be but one long ignominious failure. The two serials are pleasantly continued, and finely illustrated. T. F. Crane writes about "Italian Fairy Tales," telling the children, by way of preface to the charming stories he relates, of the similarity between all the fairy tales of the world; the reason therefor and why. "Snakes and Birds," unpleasant in connection, but most interesting to know about, are talked over by Ernest Ingersoll. "Paul Jones of Overlook Mountain" is a nice little story of a boy's trust in his father's word, and contains a good moral which children will not be slow in finding. The other stories are pleasant ones. The poetry is in nowise remarkable, with the exception of Mrs. Dodge's verses about the "Smiling Dolly," which are illustrated by a clever sketch of Miss Ledyard's, and in which a capital little reason for the doll's always smiling is developed. Miss Ledyard's other sketches are, as usual, charming. She may justly be called "The Hoppin'" of children; for, like Hoppin, her pictures are singularly refined and gracefully natural. "Little People," the like of whom gladden many homes, "Jack in the Pulpit," and the companion departments are interesting.

### THE ARTS.

A BAZAAR of bronzes, pottery, and antiques will be open until December 6th, at Kurtz's gallery, on 23d street, New York city, for the benefit of the Protestant schools of Naples, Italy. These schools are under the direction of clergymen of the Church and other Christian bodies, and a committee of Neapolitan merchants. The collection at the bazaar consists of articles from Italy, Spain, Portugal, Denmark, Turkey, Great Britain, France, Germany, Norway, Sweden, Greece, Egypt, and India, and the articles are offered for sale at low prices.

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## CALENDAR FOR DECEMBER.

1. First Sunday in Advent.
6. Friday. Fast.
8. Second Sunday in Advent.
13. Friday. Fast.
15. Third Sunday in Advent.
18. Ember-day. Fast.
20. Ember-day. Fast.
21. St. Thomas. Ember-day.
22. Fourth Sunday in Advent.
25. CHRISTMAS-DAY.
26. St. Stephen.
27. St. John the Evangelist. Fast.
28. Holy Innocents.
29. First Sunday after Christmas.

## ADVENT HYMN.

BY S. A. C. B.

Come, Lord, come;  
Make within our hearts Thy home,  
That, when all the nations hear  
The dread sound of Thy appearing,  
Day of wrath, that now draws near,  
We may neither doubt nor fear—  
Thy trumpet gladly hearing.

Come, Lord, come;  
With terror let Thy foes be dumb,  
When, with all Thy angel bands,  
From the heavens in clouds descending,  
Thou the Stone cut without hands,  
Fillest, mountain-like, the lands  
Into one kingdom blending.

Come, Lord, come;  
Lead Thy chosen people home:  
Thou hast been our Sacrifice,  
Thou the Priest and Thou th' Oblation;  
Now, to our expectant eyes,  
As a King at length arise,  
Jesus our Salvation.

Come, Lord, come;  
Fill of Thine elect the sum:  
Bring Thy heavenly city near,  
In millennial beauty glowing,  
Where apostle, saint, and seer  
In the golden streets appear,  
And life's river flowing.

Come, Lord, come;  
Flood with glory heaven's wide dome.  
Earth is panting to be free,  
Groaning now through Adam's sinning,  
Looking eagerly for Thee—  
Thee on David's throne to see,  
And Thy reign beginning.

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## CHAPTER XI.

*How Wayward is Love!*

The last weeks in the Raven house had been anything else than pleasant. It is true that outwardly there had been no changes there. Just as before, they met at table and on social occasions; but the former freedom of intercourse had given place to a constraint which pressed like a heavy burden upon each individual member of the family. With her usual superficiality the baroness accommodated herself to the situation with greatest ease. She did not comprehend at all how an insignificant and trivial love affair—not much more than a childish folly—could put the baron out of sorts to such an extent and for so long a time. In her eyes a complete end had been put to the affair by the baron's energetic prohibition and Assessor Winterfeld's departure from R—; and assuredly Gabrielle must have come to her senses by this time. Her mother had (as she supposed) an infallible means in readiness for thrusting into the background that romantic youthful dream in which her daughter had indulged,

viz., the courtship of young Lieutenant Wilten, who now came forward more plainly with his intentions.

Colonel Wilten had been cherishing the project of a matrimonial alliance ever since the night of the party, when he had remarked how much fascinated his oldest son had been by the appearance and charms of the young baroness. Since the baron had proved very inaccessible to his first hints, the colonel had turned to Madame von Harder, whom he found more complaisant to his desires. Indeed, no great objection could be urged against the match, which might have met the views of a most aspiring mother. The Wilten's belonged to an old aristocratical stock, and were either related to or connected with the most distinguished families in the land. To be sure, they were not rich; but that deficiency could be supplied by Gabrielle's dowry and fortune some day, as it was to be expected that the baron would consent to the union. Albert von Wilten was a handsome young officer, whose uniform became him beautifully, and who just as beautifully rode and danced. He was an amiable gentleman, knew how to converse agreeably, and seemed deeply and truly in love with Gabrielle. In short, he possessed all the qualities which Madame von Harder desired for her future son-in-law; and the colonel and his wife (for whom the presumptive heiress of Baron von Raven was a very desirable daughter-in-law) loaded mother and daughter with attentions.

The baroness, in the first place, sounded her brother-in-law. She made, indeed, the unpleasant discovery that Gabrielle, through her obstinacy and self-will, had entirely forfeited her guardian's former favor, for he surveyed the whole plan with frigid indifference. He declared, it is true, that he had no objection to interpose, but refused any interference for his own part, and committed all to the mother alone. She meanwhile gained the comfortable conviction that, as Baroness Wilten, her daughter would retain undiminished possession of all the rights which the baron's will promised her, and with this fell her last cause of hesitation. Gabrielle was by no means to be cognizant of the plan, as yet; she did not seem to frown upon the young officer, but treated him with a good degree of coolness and reserve, evidently attaching no particular significance to his attentions. She therefore did not at all decline to accompany her mother when she received an invitation to visit the Wilten family at their country-seat, which was situated at the foot of the mountains, a few miles out of town. The colonel's invalid wife was accustomed to spend her summers there; she had not yet returned to R—, and as the autumn still promised beautiful, sunny days, Lieutenant Wilten did not rest until he had obtained their promise for a visit. He immediately applied for a furlough, in order to enjoy the society of the ladies during their stay; and the colonel, too, indulged himself in a short respite from the duties of his office. The affair, therefore, was under way, and they determined to leave the rest to the young people themselves.

The baron, to whom the invitation was likewise extended, had excused himself on the score of a host of engagements and the necessity of remaining at his post during the continuance of the turbulent state of feeling which prevailed in the city. The ladies, therefore, drove off alone, and Gabrielle drew a long breath of relief when the carriage

rolled out of the portals of the government building. She had suffered most severely under the occurrences of the last weeks, and yet Raven had kept his word. Not a glance, not a sound, reminded her more of that "unguarded instant," which she ought to have forgotten as he seemed to have done. He had not called George Winterfeld's name since the day when he had informed the young girl that Assessor Winterfeld had left R— in order to take charge of his office in the capital; yet, since then, the baron himself had been even more reserved and inaccessible than usual. He guided and governed everything with his wonted energy; but between himself and Gabrielle a boundless gulf seemed to have opened, which precluded any possibility of approach or reconciliation. There was an icy coldness in his manner towards her, and she snatched with a sort of haste at her mother's proposition to escape, even for a short time, from a life that became more intolerable with every day that passed. Raven, too, seemed to wish the separation, for he made no objection to the trip, and forthwith gave his consent, when the baroness extended it into full fourteen days.

It was on the last day of their stay that the baron drove out to the Wilten country-seat in order to fetch the ladies away. The baroness had contracted a cold, and did not venture to undertake a ride of several hours in weather which was quite inclement. She was to return to town the next day in company with the colonel and his wife, while Gabrielle was to accompany her guardian home the same day. Raven, who had come in the forenoon, was to set off immediately after dinner, and Colonel Wilten exerted himself in vain to induce him likewise to stay.

"I cannot," said the baron, while the two, engaged in conversation, walked to and fro in the garden-parlor. "I may not, under present circumstances, leave town longer than for a few hours at most, and, even for this short absence, have left orders to be summoned immediately if anything happens."

"Is the situation so threatening?" asked the colonel, who had been for eight days upon his estate.

"Threatening?" Raven shrugged his shoulders. "Their noise and hubbub is worse than ever, and I am given to know sufficiently by occasional squibs the dislike of the good town of R— to my person and my government. A few of the worst agitators, who in open assembly advocated my removal, I have had arrested and secured, and now there is revolt on this account in every nook and corner. The police-master himself called upon me to desire the release of the prisoners in the name of justice. I was obliged to call that gentleman's attention to the fact that my patience was now exhausted, and that I would interfere in a very different manner from what had hitherto been done."

In spite of a touch of sarcasm, his words betrayed deep excitement of feeling. Wilten too had become grave.

"It has been fomenting for months," remarked he. "If the impending outburst has been hitherto avoided, it has been due entirely to the extremely conciliatory conduct of the police-director."

"By and by he and his officers will stand powerless in presence of the growing excitement; the police director is by far too fond of half-measures for me to depend implicitly upon him. Whatever I order and regulate, I find in him a ready response; but when it comes,



to the execution, there are hindrances and delays without end, and we make no progress. I am glad, at any rate, that you return to town to-morrow, else I should have had to request you to cut short your furlough. You are commandant of the garrison, and there is no knowing how soon I may have to call in the military."

"Your excellency, you had better avoid that!" said the colonel urgently. "Deeds of violence can never be recalled, and you know my instructions"—

"Direct you to place the garrison at my disposal!" interposed the baron.

"No; they only direct me to lend you my assistance in case of extreme necessity," returned the colonel, piqued by his lordly tone; "and they earnestly wish, at headquarters, that this contingency be avoided. Really, the line can hardly be drawn where your responsibility ends and mine begins. I would consider well before allowing the military to interfere."

"That is a matter of course," said Raven shortly. "You are a soldier, and used to submit to discipline; in my station I have always maintained freedom and independence of action. Meanwhile, rest assured that I shall do all that lies in my power to save you from having so to consider!"

"Let us hope that it may not come to such an extremity," mildly suggested the colonel, who wished for nothing less than to make the baron angry. Just now he was calculating greatly upon his friendship, and since he foresaw that the present theme of conversation would only give occasion for fresh provocation, he let it drop, and passed to another that lay nearer his heart.

"I shall, at all events, return to my post to-morrow morning," he began again. "My Albert has already been in town for several days, although it was hard enough for him to tear himself away and return to the duties of his calling. He is thoroughly enthralled in the fetters of a certain young lady."

Raven was silent, pausing, as though accidentally, at the balcony door, and with half-averted face looking out into the garden.

"I may take it for granted that the wishes and hopes of my son are no longer a secret to you," continued Wilten—"wishes which my wife and I share to their fullest extent. If we durst reckon upon your support—"

"Has Lieutenant Wilten already declared himself?" interposed the baron, still maintaining his position.

"Not yet. Miss von Harder has been somewhat coy in her behavior toward him; consequently Albert did not venture to come forward immediately with his suit. But he will come to you with it in a very few days. He may well calculate greatly upon your intercession; the word of a father lends a powerful assistance."

"Of a father!" repeated Raven. It sounded like the bitterest mockery.

"Well, or of the one who occupies a father's place. The baroness thinks as well that your authority over her daughter will weigh heavily in the balance."

Raven drew his hand across his brow and turned slowly around.

"As soon as Lieutenant Wilten makes known his sentiments to me I shall convey his offer to Gabrielle and demand her answer. Influence my ward I neither can nor will."

"There is no talk of that," interrupted the colonel. "But if the young baroness consents, her guardian's approbation is all-impor-

tant. The baroness has led my son to hope for it."

"I have already explained to my sister-in-law that I have no objection to interpose," said the baron, whose lips quivered as though he suffered an inward martyrdom, while his voice retained its wonted calmness. "But the decision hangs wholly and solely upon Gabrielle herself. If her mother would influence her, let her do so. I decline any personal interference."

The colonel seemed to be taken aback, and a little hurt by this cool reception of his plans, but he ascribed it to the mood in which town occurrences had put the governor.

"I understand how it is, your head is full of entirely different things now," replied he. "But when such a hot-head as my Albert falls in love, he makes no question at all of time and circumstances, and will not in any wise accommodate himself to delay. But to return to your leaving us again; would it not be better for you to leave the ladies here awhile longer? A sojourn in R—is not pleasant now, and my wife would joyfully decide to prolong her stay in the country for the sake of our dear friends."

"I thank you," said Raven, rejecting his invitation. "It shall not be said that my relations stay away from town because I regard the situation as threatening. Rumors of the sort are rife, and it is high time to disprove them."

Colonel Wilten saw that he must yield to this reason, and gave up. The plan of departure was therefore adhered to, and, accordingly, a few hours afterwards the baron set off for the city (accompanied by Gabrielle), where the colonel was to arrive next day at noon, with the other two ladies.

It was a cool, somewhat stormy autumn day, in which showers of rain were perpetually alternating with sunshine. The former had ceased, it is true, towards noon, but the already sinking sun was still struggling with the clouds that covered the whole face of the heavens. In spite of the uninviting weather, Raven, according to his custom, had come in an open carriage, and his beautiful horses, famed through all R—for their fleetness, bore the light vehicle along as if on the wings of the wind. The baron seemed wholly busied with his own thoughts, and Gabrielle, too, looked silently out upon the landscape. The wind blew sharply down from the mountains, and the young girl drew her cloak more closely around her shoulders. Raven remarked it.

"You are freezing," said he. "I should have considered that you were not accustomed to riding in an open carriage in such weather. I will have the cover let down."

He was about to give an order to the coachman, but Gabrielle prevented him.

"I thank you, but I prefer even this rude draught to a close carriage, and my cloak protects me perfectly."

"As you choose."

The baron bowed, yet drew up the carriage-apron, which had slipped down, and tucked it in about the slender form of his young companion, who now said softly, almost shyly:

"Uncle Arno, I have a request to make of you."

"I am listening," was his monosyllabic answer.

"If this familiar intercourse with Colonel Wilten's family is to continue in town, at least excuse me from participating in it."

"Why so?"

"Because I have discovered, during our stay in the country, that mamma was carrying out quite a settled plan when she accepted their invitation—one that you, too, favor."

"I favor nothing!" said Raven coldly. "Your mother is acting entirely in accordance with her own wishes, and upon her own responsibility. I have nothing at all to do with the thing."

"But they will require your decision," replied Gabrielle. "At least mamma has intimated to me that Albert von Wilten intends approaching you very speedily with a petition which"—

"Concerns you," said Raven, finishing her sentence for her when she stopped. "That is certainly likely; but you alone are to decide in that matter, and I shall refer the young baron to you for a reply."

"Spare him and me that!" interposed the young girl hastily. "It would be just as mortifying to him to hear a no from my lips as it would be painful to me to utter it."

"You are determined, then, to reject his offer?"

She opened her eyes wide and reproachfully.

"Can you ask? You know that my word is pledged to another."

"And you know that I do not recognize that over-hasty promise as binding upon you. 'Because my word is pledged to another!' that has a very dutiful sound. Formerly you said 'Because I love another!'"

The remark must have hit, for a deep blush suffused Gabrielle's face, and she evaded a reply.

"Albert von Wilten has hitherto been indifferent to me," rejoined she. "But since I have learned that his hand is to be forced upon me I have conceived a dislike to him. I will never be his wife!"

The baron's breast heaved with a deep sigh of relief, but he added, in the same icy tone which he had maintained during the whole conversation:

"I shall neither force nor persuade you to make a choice. If you are actually resolved to say no to young Wilten, then it is certainly better that his suit be discontinued. I shall let the colonel know that no hope can be entertained. It shall be done to-morrow."

Raven leaned back in his seat, and the earlier silence was renewed. Gabrielle, too, nestled more closely into her corner of the carriage; she, who at other times could not have ridden a quarter of a mile without falling into all manner of chit-chat, showed now not the slightest disposition to enter again into conversation.

She had undergone a complete and thorough metamorphosis, but it did not date first from George's removal; earlier than that, much earlier, was that mysterious something awakened, against which she had struggled from the first moment, and which she had so long regarded as fear and shyness. It had, indeed, nothing at all in common with that glad, joyous sensation which pervaded the young maiden's soul like sunshine when George confessed to her his love; when, with all the fervor of his nature, he besought hers in return, and she had uttered the yes he pleaded for, with smiles and blushes. Often enough had she recalled the memory of that hour, as one appeals for aid to some protecting power. At such moments George's image, which she sought to retain, retreated into the far distance, and at times it faded quite away. If it were only separation that was to blame, why, then, did separa-



tion show itself powerless against that other image, which rose up so grave and sad, ever standing out more plainly the more shrouded the first became? It had not left Gabrielle during all those fourteen days; neither the flattering attentions of the young officer nor the thought of her distant lover had been able to dispel the recollection which absorbed all thought and feeling in itself. It was as though a demon-like power had enthralled the girl's whole nature in its chains. Gladness, high spirits, childish whims, all were gone, and what took their place—viz., those dark, mysterious feelings, more akin to pain than joy, that surging up and down of sensations which she did not understand—distressed and tormented Gabrielle beyond expression. Still she struggled half unconsciously against them; still she did not, would not, suspect what was the danger which threatened her love and George's happiness. She only felt that both were threatened, and that the danger did not come from without.

At the same unbroken speed was continued their journey to the town, which still lay quite far in the distance, veiled in mist. The broad valley, with its circling hills, bore already the impress of autumn, which assumed its sovereignty earlier here in the neighborhood of the mountains than down in the plain below. The trees and shrubs round about were still in full foliage, but the freshness of their green had long since vanished. On all sides were displayed the gay tints of autumn coloring, from the darkest brown to the brightest yellow, interspersed with a gleam, here and there, of vivid red or richest crimson, deceiving the eye into fancying those were flowers which bloomed there. And yet it was only dying foliage aglow in its last deceptive beauty, soon to become a prey to the wind which howled in the forests and with sharp breath blew over the bare meadows and fields. Swollen by the rains the river was roaring and rolling forward, in mad haste, its troubled waters. The mountain range had drawn round it its veil of mist, which, fluttering and torn, sometimes allowed the jagged peaks to loom up into view, and sometimes shut them out of sight. Deeper down in the mountain forests the clouds carried on their fantastic game in endless variety, mounting up from yawning chasms, to be speedily devoured by them again. And in the west the sun was going down, beleaguered by dusky storm-clouds, which it could brighten, indeed, but could not penetrate.

The same landscape had once before appeared in a very different light to those two who now sat there so cold and silent side by side. Then the valley spread itself out before them flooded by sunlight, and enveloped in a golden haze—with its blue mountains and its glimmering perspective—which seemed to hide "a whole Eden of bliss"; and in the deep, cool shadow of the linden-trees the bright sparkling of the Nixy fountain, as it spun, with its splashing and its murmuring, the woof of that sweet but dangerous dream. Now, no sound was heard but the rushing of the river, along whose shore the road ran. The distance was shrouded in thick fog; the cloud-capped mountains looked threateningly across, and the sun no longer had either rays or warmth, only that flaming, blood-red, evening glow sent over the earth as a farewell greeting.

The baron's eye was fixed gloomily and steadfastly upon the sinking sun and the struggling masses of cloud. Finally he seemed

almost forcibly to tear himself away from his own thoughts and broke the long silence.

"The sky indicates a storm," said he, turning to his young companion. "At all events it will not burst forth till night, and I hope we shall be in R— before the approach of darkness."

"It must indeed be very unquiet in town," remarked Gabrielle, at the same time directing an anxious look of inquiry towards her guardian, who, however, seemed not to observe it.

"There have certainly been some alarming demonstrations made," returned he; "but the matter is without serious significance, and will soon blow over. You need in no wise distress yourself."

"But they maintain that the whole movement is directed against you alone," said Gabrielle with faltering voice.

Raven knitted his brow.

"Who maintain that?"

"Colonel Wilten has often let fall hints to that effect. Is it true that you are so much hated in the city?"

"I have never been popular in R—," affirmed the baron with perfect composure. "In the very first place, when I was appointed here, the matter in hand was to put down a threatened rebellion. I succeeded in this beyond question; but who is loved after such success? I best know how much hatred and enmity my conspicuous place at that time procured me, and how obstinately they have persisted in beholding in me the oppressor, in spite of all that I have done for the city and the province. We have perpetually stood in a warlike attitude towards each other, but I have always kept the upper hand, and intend that it shall be so this time too."

Gabrielle called to mind George's enigmatical words, of which she had as yet received no explanation. He refused so decidedly then to yield to her urgency, and the parting came so suddenly and unexpectedly. Only a few minutes had been allowed them for their leave-taking; then the young man had been obliged to tear himself away; but he had left Gabrielle behind in torturing anguish. Yet she knew now that something threatened the baron, and she was determined to warn him at all risks.

"But you stand quite alone against a host of foes," said she. "You cannot know, not even suspect, what they undertake against you in secret. Suppose it is something dangerous now!"

Raven looked at her with an expression of unconcealed astonishment.

"Since when have you been troubling yourself about such things? Time has been when the like lay at an infinite distance from you."

The maiden sought to smile.

"Lately I have learned to know many a thing which used to be at an infinite distance from me. But the question here is about quite decided hints"—

"Which have come to you?"

"Yes."

The baron paused; his glance again acquired that penetrating sharpness which was peculiar to him, as he quickly and shortly asked:

"Are you in correspondence with the capital?"

"I have received from there not a single line, altogether no sign of life."

"No?" said Raven, more mildly. "I suspected so, because Assessor Winterfeld is

at present in the ministry, where he might well find sympathizers in his view that I am an unparalleled tyrant. I do not take this opinion personally ill, for I was compelled to step in between himself and his wishes in a manner which justifies him always in hating me, and revenging himself on me, if it should be at all in his power."

"He will never do anything that is ignoble or mean," interposed Gabrielle.

The baron smiled contemptuously.

"I can assure you that I attach very little weight to the hatred and enmity of Assessor Winterfeld. I have had more important adversaries and never succumbed to them. For the rest, if those hints did not come from court, then I can only presume that the silly reports rife all through R— have also found their way to the Wilten estate. There is no foundation for them, however, in fact. I do not doubt in the least that they may devise mischief against me, but they will take good care not to let the thought come to deeds, for they know me sufficiently well, and know that I am prepared for whatever attacks can be made. Had the outlook been actually so threatening, I would not have permitted your mother and yourself to return. To be sure, for the next few days you will be obliged to forego riding abroad; but that, I hope, will not last long, and in any case you are in the government building, and in the governor's house, secure against any excesses of the mob."

"But you are not!" cried Gabrielle in an outburst of distress. "The colonel contends that you expose yourself recklessly to every danger, and never heed any warning whatever."

Raven slowly and moodily turned his eyes upon her.

"Well, that concerns myself alone, or—Are you distressing yourself for my sake?"

She did not venture to reply, but the answer lay in her eye, which pleadingly imploringly, met his own. The baron stooped down to her, and now there was a sound of breathless expectation in his voice as he repeated:

"Speak, Gabrielle; are you distressing yourself on my account?"

"Yes," came tremblingly from her lips.

It was only a single word, but it produced a momentous effect. Gabrielle again saw the flash of that lightning-like glance which had struck her once before. That glance, full of burning passion, broke the panoply of ice in which the stiff, proud man had encased himself. A single second annihilated what it had taken the self-control of weeks to accomplish. The dream was not over; that sudden flash of feeling betrayed as much.

Beside them roared the river, and over there in the autumnal woods blustered the storm more fiercely. The drapery of clouds which gathered ever more threateningly in the west was rent asunder, and once more, full and clear, shone forth the glowing face of the departing sun. For a few minutes mountain range, forest, and stream were bathed in purple light; like a glorifying medium it overflowed the earth, and the broad valley was all aglow in supernatural splendor; but those were only minutes. Then vanished the shining orb; the empurpling glory was no more, and now there remained only the darkening autumn landscape, with its storm-clouds, and far away at the horizon the last flush of evening red. Through the whole of nature went a feeling half sad, half dismal, like a presentiment of death.



"During these last weeks you have taken me for a tyrant," said Raven in smothered tones, each word, however, betraying the tumult going on within. "Perhaps you may still live to thank me for guarding you against an act of precipitation. You did not yet know your own heart, and would prematurely have bound yourself for life. Winterfeld was the first who met you after you ceased to be a child, the first who spoke to you of love, and you dreamed yourself into an attachment which had no existence. It was a child's dream, nothing more."

"No, no!" cried Gabrielle, turning off and, trying to disengage her hand; but in vain—the baron held it fast with iron pressure, while he continued:

"You feel the truth of what I say; struggle not against it! A promise can be cancelled, a word retracted!"—

"Never!" passionately protested the young maiden. "I love George, him only, and no one else. I will be his wife!"

Raven suddenly let go her hand; the light in his eye died out, and again the old icy feeling rested upon his features. His voice had an infinitely harsh and bitter intonation as he replied:

"Then, for the future, dismiss care and anxiety about me. I will none of them."

They rode further without another word being exchanged between them. The shades of evening were gradually falling; the mountains were completely veiled, and the fog which had settled over the fields began to grow more dense. It was almost twilight when they finally reached R—, but still so light that objects could be distinguished at some distance. The carriage had already passed the suburb and was now turning into the broad street which led to the castle mountain. At the opposite end of this lay one of the larger city squares, where some great disturbance seemed to be going on, for from that direction sounded across to them noises indicative of wild commotion; and, in spite of the gathering darkness, masses of men were plainly seen to move to and fro, covering the entire square. The baron started when the first notes of alarm fell on his ear. He leaned far out of the carriage and looked sharply in that direction; then he turned a quick, troubled glance upon his companion.

"That comes inconveniently," said he in low tones. "I would have done better to have left you with your mother."

"What is the matter there? Some danger?" asked Gabrielle, turning pale, for she remembered Col. Wilten's expressions as to the recklessness with which the governor was accustomed to expose himself on such occasions. Raven saw her terror, but ascribed it only to anxiety on her own account.

"There seems to be some disturbance in front of the city prison," replied he. "I presumed, from all the indications given, that it would keep quiet for to-day, else I should not have ridden away; but do not be uneasy, you shall fall into no danger. I must indeed leave you!"—

"For heaven's sake, no!" cried Gabrielle. "Whither would you go?"

"Whither my duty calls me—to the scene of the disturbance."

"And I?"

"You must return to the house alone. Nobody will molest you. Halt, Joseph!"

The coachman obeyed; he drew in the reins, and the baron rose from his seat.

"Joseph, drive on with Miss von Harder;

take her to the castle as fast as possible. There is no danger. The castle street is perfectly safe."

He opened the carriage door, but the young girl held his arm clasped as though in deadly anguish.

"Leave me not alone! At least take me with you."

"Folly!" said Raven, determinedly freeing his arm. "Ride on to the castle. I shall follow after so soon as the alarm is over."

He had gotten out, and was on the point of closing the carriage door; but at the same instant Gabrielle sprang out with a quick movement and stood at his side.

"Gabrielle!" cried the baron.

It was an outcry half of horror and half of displeasure; yet the maiden only clung more closely to his side.

"I will not leave you alone in danger; and I fear nothing, nothing at all, if you are with me. Let us go together!"

Raven's eye fairly blazed, as just before in the carriage; but this time it was a flash of rapture, of passionate triumph.

"You cannot accompany me!" said he. Again there was that strange tone of suppressed feeling which Gabrielle had heard only once before from his lips—that time at the Nixy-fountain. "You must understand that I cannot take you with me into that disorderly crowd, where I am cut off from all possibility of protecting you. It is not the first time that I have encountered such scenes. I know how to curb the multitude, but my wonted energy would fail me did I know that you were not in full security. Promise me to return home quietly, and to wait for me there! I implore you, Gabrielle— You would not make my duty hard to me?"

He embraced her, and again lifted her into the carriage, Gabrielle suffering it without resistance; indeed she knew herself that a woman could not, should not, venture into yon rude throng. It was nothing but deadly anguish which had given her the thought, and this anguish now spoke so plainly from her features that even Raven's firmness began to waver. He felt that he must tear himself away speedily, if he would not give way before the dumb entreaty of those eyes.

"I must begone!" said he hurriedly. "Farewell, to meet again!"

He clapped to the carriage door, and gave the coachman a sign to drive on. Gabrielle saw, moreover, how the tall form turned round, and with quick, firm step moved in the direction of the square. Then the horses started forward, and the carriage flew towards the castle with redoubled speed.

(To be continued.)

## POSTURES APPROPRIATE IN PRAYER AND PRAISE.

BY W. S.

It has been my privilege recently to attend service in some of the Episcopal churches in our large cities, and everywhere I was sorry to notice a great disregard of kneeling (that is in the sense of absolute bending the knee) during time of prayer, and of standing during that of praise. It seems to me a shame that such should be the case.

What do these two acts of worship signify? and what are the reasons why we should observe certain postures at such times?

Prayer, in its collective form, may be said to comprise confession of sin and asking pardon

therefor; thanksgiving for the blessings spiritual and temporal which daily surround us, and supplication that God will still continue His protecting care over us individually, our families, our Church, our rulers, and indeed the whole world; and that He will vouchsafe to us the fellowship of the Holy Ghost, to be the Guide of our thoughts, words, and deeds; our Comforter in sorrow and despair, and our City of Refuge in times of temptation.

Now when we realize what impotent creatures we are, and how utterly dependent upon Him to whom we address our prayers, we cannot fail to appreciate the spirit in which we should devote ourselves to this precious part of our worship. We all know that it has ever been the usage among men to kneel when any great favor was asked of, or any special honor conferred by, persons high in worldly distinction. How much rather then should we humble ourselves when invoking the blessing of Almighty God?

In Scripture we find abundant warrant for holding that to kneel is most fitting during prayer. Instances without number are recorded where patriarchs and prophets prostrated themselves before God at such times. Perhaps the most beautiful of these occasions was that of holy Daniel, who, totally disregarding the edict of the king of the Medes and Persians, and fearing not the consequences of so doing, when he knew that the writing was signed, "went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. vi. 10). He might have prayed to God without this careful observance of posture; but the Bible being so explicit in its declaration of his kneeling upon his knees, it is a strong argument that he deemed it the most becoming position when so engaged.

In addition to the custom of pious men of all ages, we have far nobler grounds for continuing the bending of the knee in prayer, in the example of our blessed Saviour himself, who, we are told, "was withdrawn from His disciples about a stone's cast, and kneeled down and prayed" (St. Luke xxii. 41).

If the incarnate Son of God found it meet thus to figure His dependence for succor upon His Father in heaven, how much more ought we, miserable sinners that we are, to prostrate ourselves in the most reverential attitude we can during our public and private prayer.

It is obvious that our fathers in Christ, the compilers of our liturgy, considered this a matter of much import, since the rubric in many places distinctly says that particular portions of the service shall be said kneeling; and in the celebration of the Eucharist special stress is laid upon this point when the priest says to those who come to the sacred feast, "Draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling." And further, as if to guard against the bowing of the head only, which is the extent of so many persons' kneeling, the Prayer Book of the Church of England to this day invites the communicants to make their humble confession to Almighty God, *meekly kneeling upon their knees*.

Praise is the outpouring, either in song or reading, of our feelings of adoration of the attributes of our Almighty Father, and speaks for the most part of joy and gladness. Of course, in some of our hymns commemorative of our Lord's pas-



sion and suffering, the language used is that of extreme solemnity, and seems to demand that the head be bowed in submissive gratitude for the benefits we have obtained by His precious blood-shedding; but most of the hymns and chants of our service are such as must call forth the active energies of our nature, and stimulate us to the better fulfilling of our duty as aggressive warriors for Christ. While in prayer we meekly ask the strength we need to enable us to fight the good fight, in praise we feel that we have indeed received the whole armor of God, and are going forth thus clad, strong in the faith which our great Captain has supplied, to quit us like men in the warfare against the world, the flesh, and the devil. Does it seem appropriate that during these portions of our service, which infer determined action on our part, we should (as many of us are too apt to do) remain seated, as though listening to something beautiful presented for our entertainment, but in which we have but little real interest.

Every one of us has doubtless noticed how quickly the patriotic fire in our nature has been all ablaze when we have met to rejoice over some great national achievement, or to pay honor to some hero who by deeds of valor has earned our warmest admiration, and when our national anthem has been sung how every single person in the assembly has sprung to his feet and participated right heartily. Why should we not be just as ready to rise when the psalms of praise and the glorious *Te Deum* are sung, telling as they do of a mighty victory won for us by the greatest of all, Jesus Christ?

To sing praise in the great congregation is as much the duty as the privilege of every worshipper, and while there are those who have not vocal ability to join audibly in the glorifying of God in song, still they too can equally praise Him in their hearts by feeling interest in the music and words sung by others, and by a becoming behavior during His celebration. Many, doubtless, will urge physical inability to stand during all the portions of the service which ought to be thus performed. To those who really cannot make the required effort, there can be no blame attached for seeming neglect of this point, but among those of us who make a practice of remaining seated I imagine the number is small who can justly plead delicacy of health as excuse for so doing.

If we scrutinize candidly our inward selves, I think we shall find the true cause of our failing really to kneel in prayer and to stand during praise to be that it is a little too much trouble to observe these points, which we are very apt to consider minor ones. We go to church it is true, but we are too careless, or our devotion is not sufficiently deep-seated, to make our conduct while there conform strictly to what the rubric directs, and what we have every authority for believing to be right.

It is one of the most positive of Scripture teachings that, in order to be efficacious, our service to God must be at the expense of some effort on our part, and there is no doubt that through our taking so little pains to avoid the careless habit of inattention we lose a great part of the benefit of going to church. It is only natural, as long as we make self-comfort so important a matter, that our minds wander from spiritual things, and that we miss much that should edify; but if we would bring our bodies under subjection enough to assume those postures which are appropriate to the

respective parts of the service, we should be constantly reminded of the sacred character of our occupation; and I firmly believe that in proportion to our stricter observance of this matter, so much greater will be the fervency of our devotion, and, as a never-failing consequence, a larger share of heavenly benediction will be ours every time we assemble in God's house.

What more beautiful picture can be imagined than that of an entire congregation so earnest in the celebration of our Church service that personal ease is overlooked in scrupulous observance of that service in its every point? To help in making this ideal a reality is of necessity the work of each individual in the assembly; and if this should happen to come under the notice of any whose consciences tell them they have been delinquent in due attention, thus making this much to be desired unity of worship impossible, my earnest hope is that they will think more seriously of these matters than they have hitherto done, and thereby secure the attendant blessings for themselves, and perchance be the means of leading others to purer devotion.

Lastly, the Church services are the highest of all the means of grace bestowed upon us, and if entered into with true heartiness cannot fail to secure for us strength to fight the battles of our daily life. Let us never be content, then, until we have gained the mastery over our inclination to slight even the smallest acts of worship, and by God's grace have learned to attend church so worthily that we shall hereafter be meet partakers in the services of Zion, and be permitted to join in the song of those who have triumphed through Jesus Christ our Lord.

Roselle, N. J., November, 1878.

#### ILL COME TO THEE.

A Hymn.

BY B. W.

"Come unto Me."

I'll come to Thee, O Jesus Christ!  
I'll Thy disciple be,  
Not tears, not deeds, but self I'll bring,  
Because Thou callest me.

I'll come alone to hear Thy Word,  
And at Thy feet I'll rest;  
For while I hear no voice beside,  
I'm cheered, I'm helped, I'm blest.

I'll follow Thee to watch Thy ways,  
From manger on to grave;  
For, step by step, 'tis thus I learn  
Thy sovereign power to save.

I'll strive to do Thy blessed will,  
Renounce my foolish ways,  
And live a life, though stained by sin,  
More worthy of Thy grace.

I'll hope through all my mortal days  
Thee by my side to find;  
To feast my eyes, to fire my heart,  
To beautify my mind.

I'll trust that Thou Thy Spirit's help  
From me wilt ne'er withhold;  
Then the sweet victories of my life  
By tongue cannot be told.

I'll sing Thee here, my spirit's Prince,  
And follow in Thy train,  
Until Thy will my place shall change,  
And death shall be my gain;  
Then, brighter far than summer's sun,  
More glad than marriage joy,  
In serving, praising, crowning Thee  
Eternal life employ.

Thanks, Saviour, thanks, ten thousand thanks!  
How good Thyself to give:  
Thou fount and fire of heavenly life,  
In whom alone I live.

#### FIRST SUNDAY IN ADVENT.

DECEMBER 1ST, 1878.

The Scripture lesson is found in St. Matthew's Gospel, chapter xxv., verses 31 to 46 inclusive. This chapter continues the preceding one, and contains the teaching of our Lord to His immediate disciples. It was delivered, in part at least, on the Mount of Olives, after He had left the temple for the last time. A part of the discourse relates to the destruction of Jerusalem, a part to the end of the world. This portion belongs exclusively to the later subject.

In verse 31 our Lord speaks of Himself as the Son of Man. It is because He will then come in His glorified humanity, to be the judge of all men. The holy angels are to come with Him, both as the attendants of His majesty and to execute His will. He was made a little lower than the angels, for the suffering of death (see Hebrews ii. 9), and now is set over them, all things being put under Him (Heb. ii. 8; I. Cor. xv. 27). The throne of His glory shows that He is to sit in judgment.

In verse 32 is given the work which the Judge shall then do. All nations shall be called before Him. This is the work of the angels. (See the parables of the tares and wheat growing in one field; of the draw-net, St. Matt. xiii.)

They are separated, as the sheep are separated from the goats, by a shepherd. This means not the separation of one nation from another, but of individuals. Each person will be put in the one class or the other (verse 33). The sheep are placed on the right hand, because that is the place of honor (verse 34). He is no longer called the Son of Man, but the King. This shows the royalty of Jesus. He was Prophet as the teacher, Priest in His death and mediation. He is now King, since the mediatorial work is passed.

He addresses them as blessed of His Father, showing that He and the Father are one; that is, one in perfect unity of will and purpose as well as in the unity of the Godhead.

Verses 35 and 36 show what is required to make a true and lively faith. The righteous are called sheep here, because of their likeness to Christ, "the Lamb of God." In the sacrifices of the Law, the sheep was made the Paschal offering. The goat was driven into the wilderness on the day of Atonement, with the curse of the Law upon him. This probably points to the distinction intended to be made. It has been suggested that the sheep are made types of the righteous because they are useful, but this will hardly hold good of the Eastern usage. The distinction is probably a moral and ritual one. The good works of "the blessed" are representative ones—those which express the compassionate feeling. The essence of them all is in loving one's neighbor as one's self; and this is not a real love unless it show itself in action. Feeding the hungry, clothing the naked, visiting the sick and imprisoned, are here used to express the chief needs of mankind.

Verse 37 is the answer of the righteous. It is not taught here that now the true Christian is to be unconscious that the good he does to his fellow-men is also service to Christ. That could not be our Lord's express teaching. The best motive one can have for service is that it is for Christ's sake; and He has bidden to give the cup of cold water in His name. But it shows that the truly Christian



will be unconscious of any merit. The thought of what has been done will be wholly hidden by the sense of what more one might have done. The forgetting of the things that are behind is the sign of a true Christian progress.

Verse 40 is the answer of the King. Note that it takes account of the very smallest service as being service of Himself. It is not the amount, but the spirit and motive of service which makes it accepted. It is not meant that one good act once done is sufficient to insure eternal happiness, but that those who truly seek the Divine life shall not fail, however little they may seem to do.

Verse 41 is the word of the King to those on the left. There were two thieves crucified with our Lord—one on His right hand, and one on His left. That one was saved even by a final repentance, and the other condemned, is typical of this judgment division. It is not said that the penitent thief was on the right hand, but it is fairly to be presumed. The sentence is that the wicked shall depart into everlasting fire, prepared for the devil and his angels. The word here used is the same as that which is applied to life. If there had been any thought that a question would ever be raised, the translators of the Bible would have used but one English word in all three places, viz., "eternal." As to what is meant by fire, it is not necessary to ask, it is sufficient that it means misery. Our Lord in another place calls the state of the wicked "outer darkness." It is evidently in the companionship of lost spirits, the devil and his angels. The Lord, in verses 41-43, repeats the word He has spoken to the righteous, except that He gives the reverse, the negative side, "Ye did it not."

In verse 44 they show the same unconsciousness of any failure as the righteous did of any merit. This marks the state of the unchristian—self satisfaction. They are unaware of any neglect of higher duty, because they have shut their eyes to all duty.

The Lord's reply, verse 45, does not mean to show that one must have failed utterly to show any kindness to any human being before one can deserve condemnation, but that this neglect sprang from a wrong disposition of heart and life. The true contrast of these two sentences, in verses 40 and 45, requires that the latter be understood, As ye have failed to do this in one instance, even to the least of My brethren, ye have failed altogether toward Me. As one good deed may save, if springing from a right relation to God, so one sin may mark a state wholly alienated from God. It will be seen that the righteous, in their reply, trust wholly to the Judge's mercy—plead not merits of their own. The unrighteous trust wholly to the Judge's justice, and deny all faults of their own. This is the key of the whole contrast.

Verse 46. Lest it should be said that the fire need not mean torment, but only annihilation, it is here put everlasting punishment, that is, suffering. The idea of the restorative work of punishment is not included. In fact, that is comparatively a modern idea. Here at least the word is used in the sense merely of suffering. As to the duration, it can only be said that it is made the opposite of life, and the same adjective is used for both. If one period is to be less than the other, certainly nothing of the sort is said here. If the Hebrew word which our Lord used means a less period than eternity, He used it also of the reward of the righteous, which last hardly will satisfy any one's belief. It only remains

to note the sense of the Church as to the meaning of the English word everlasting, as shown in the Apostles' Creed—"the life everlasting."

#### "LO, I AM WITH YOU ALWAYS."

Night's shadows lengthen till they meet and close,  
The mists are chill, and frost doth white the tree;

Yet Jesus speaks from out the night of woes,  
"Unto earth's end I ever am with thee!"

Endless the changes that take place around—  
Stars pale and sink into the moonless sea,  
And empires proud lie ruined on the ground—  
Yet doth He whisper, "Still I am with thee!"

Lights glimmer o'er the drear and treeless wild,  
Then disappear ere yet the shadows flee;  
But in the pathways, 'tween the rocks up-piled,  
Thy light, O Saviour, ever is with me!

Low, low upon the midnight grass I fall,  
Weary of treading paths I cannot see;  
"Rise up, my love, my fair one!" Thou dost call;  
"I will, my Lord, since Thou art still with me."

In crooked ways I read Thy golden scroll—  
Thy pledge of everlasting help to me—  
I read, am strengthened; though the billows roll,  
Thou sayest, "My child, I ever am with thee!"

Ever, my Saviour, till the earth doth end—  
Yes, through the ages of eternity—  
Until I see Thee, Shepherd, Saviour, Friend,  
I cling to this: "Thou ever art with me!"  
—Good Words.

#### GOD'S WILL.

BY CANON DIXON.

There is a far wider significance, force, and depth of meaning in the clause of the Lord's Prayer, "Thy will be done," than is usually attached to it; for it comprehends in its vast grasp not only the many spiritual meanings connected with it, but the diverse properties of matter. I allude especially to the various materials used in mechanical work—the various chemical substances, mineral and vegetable,—all of which God has endowed with peculiar characteristics, virtues, and forces as He willed. It comprehends also the laws which govern our physical being, and which are likewise the manifestations of His will. And therefore it is the duty of all humbly and faithfully to seek to understand and obey what the will of God really is in those respects in which we are physically as well as spiritually concerned, and thus act in obedience to the spirit of the prayer, "Thy will be done." Much of the agony of grief; much of the heart-rending woe; many of the untimely deaths that throw such dark mournful shadows over human life, would be averted were we to listen to God's voice in nature, and not close our ears, so that we violate His laws and trample upon that will, instead of discerning it and obeying it. For pain and mutilation, disease and death, very often are the stern inexorable penalties inflicted by nature on the violators of her laws, which are God's will, for "Nature is but the name of an effect whose cause is God."

A gentleman told me that going to church one cold, bleak Sunday, he noticed a lady with a little girl wearing thin stockings, fancy slippers, and a short dress. A day or two after, the child had an attack of croup. She died, taking away, as it were, the light and joy of the household, and then parents and friends spoke of the "mysterious bereavement." But what was there mysterious about it? It was the swift, stern retribution for a violation of a sanitary law by the parent, and

such violations are ever occurring, and such retribution is ever glooming once happy homes with misery and distress. And again, what is it but an ignorance of, or criminal indifference with respect to, the true properties with which certain materials are endowed, and which are really expressions of God's will, that leads to the ever-recurring accidents, as men call them, by which myriads of lives are destroyed—the crash of railway bridges, the explosions in coal-mines, collisions at sea, mad panics in public buildings with insufficient outlets? These tragedies are for the most part the penalties affixed to a violation of God's laws concerning the properties of various materials He gave for man's use; the ignoring of the spirit of the Divine injunction, "to build a battlement on the roof of your house"; and it seems to me to verge on blasphemy when we close our eyes to the causes of these calamities, and say "they are God's will."

#### CHILDREN'S DEPARTMENT.

##### JACK AND GOBBLE.

BY HOPE LEDYARD.

"It's a queer pet to have, Johnny dear, anyway; perhaps you can get a pair of rabbits or something of that kind if you sell your turkey. Wouldn't you like to get a good dinner for mamma and little Mary on Thanksgiving-day? The dear knows, child, I'd get it myself, but there are so many mouths at our house to fill that I can't do anything more."

"Oh Mrs. Davis, you've done enough, I'm sure," answered Johnny's mother quickly, looking up from her sewing. "These beautiful loaves of bread will taste so good; and think of all that gingerbread! But please say nothing more as to Johnny's selling his turkey—Gobble is a pet with both the children, and we can keep Thanksgiving without a special dinner; we've plenty to be thankful for—a kind friend like you, plenty of work for me, no debts, and good health. It's much better than last year."

"Well, well, I must go, my dear; but if Johnny minds me, he'll"—and she nodded significantly to that young man, aged ten, who sat on a chair near his mother, looking very uneasy.

Good, warm-hearted Mrs. Davis hurried off. She was not perhaps the friend Mrs. Noyes would have chosen in her early married life, but the young widow had learned to be a better judge of real goodness of heart since her troubles had come upon her, and knew that Mrs. Davis was a true, good woman, and that her children were well brought up, so the two families were quite intimate. Mrs. Noyes lived in a little house just outside the village, and, as she was a quick hand with her needle, managed to keep herself and her children from starving, though, if the truth were told, they often went pretty hungry.

Early in the spring of the year of our story Johnny had been given a little "turkey chicky," as he called it, and had by great care brought it up, till now, the day before Thanksgiving-day, it was the largest and handsomest turkey for miles around. Where it's fat came from was a mystery to all but three or four of Jack's schoolmates. It seems that early in September they had decided to put all the scraps left from their noon lunches in Jack's dinner-basket, and as some of them were the sons of well-to-do people, it was wonderful what queer scraps found their



way into that basket for Gobble! Which boy, I wonder, ate whole corn for his dinner? It might have been Billy Bunce, for his mother confided to the minister's wife that "she was really worried about Billy; he had *such* an appetite, and carried such strange dinners to school!" You know, as soon as we take care of anything, we learn to be fond of it, and so Johnny's schoolmates would come from far and near to see Gobble and *hear* him, though they kept at a respectful distance, as he was not very tame, except with Johnny.

When the boys had first started fattening Johnny's turkey, they thought it was to be eaten by the widow and her children on Thanksgiving-day, but as they grew better acquainted with Gobble and his relations to the family, not one had the hardihood to propose such a thing. Even good Mrs. Davis had not ventured to say "Eat him," but had advised Johnny to sell him to Mr. Dunning at the store, and get some groceries in exchange; and now, as Johnny sat looking at his mother, he could not forget all those arguments in favor of selling his turkey. Mrs. Davis had said it would weigh twenty-five pounds, live weight, and that Mr. Dunning would give him twenty cents a pound, and Johnny had figured out that that would be five dollars. How much he could get for mother with that! Dear me, how nice it would be if they were rich, then he'd get her lots of things; but if they were rich they'd *have* the lots of things, and he would know what to give her! Well, his mother loved Gobble almost as much as he did; would she like to sell him?

"Mother," he said suddenly, "would you like to sell Gobble? Wouldn't you miss him dreadfully? Don't you love him, mamma?"

The tired eyes looked up a moment, and the hands were still.

"I wouldn't like to ask my boy to sell his pet, but I don't know that I love the turkey. I like to see you happy with him. I love my boy and his little sister."

"Whose little sister?" asked a voice at the door, and Mary ran in. She was younger than Johnny, short and plump, with not half the fancies and sentiments that Johnny indulged in. The matter was explained to her, and her vote was given in at once in favor of selling the pride of the fowl-yard.

"Come out and let's look at him, Johnny," The young ones ran out, while the dear mother indulged in a sigh as she thought of the small stock of coal and provisions, the worn-out shoes and scanty clothing; and yet the children, she was resolved, should have a bright Thanksgiving.

The youngsters ran out to the "yard"—a space they had fenced in for the half-dozen hens and the turkey. As Mary had tamed and trained them, they never tried to pass the fence; but as the children had made it themselves, it was neither very high nor very strong. Indeed, one day in September, it had been blown flat, and had to be rebuilt; but, as Johnny explained, that was a "noxious" storm, and wouldn't come again for a long time. The two stood in the cold November air, little Mary buying, in imagination, the whole of Mr. Dunning's store in exchange for the turkey, which had strutted up to them, and was letting Jack stroke its feathers. He, poor boy, looked thin and pale. Every one and everything loved Jack. He seemed to see things in a different way from most boys. This turkey was like a pet dog to him, he

thought it loved him; but underneath it all he knew his mother loved him, and he loved her, and must, as he was her little son, deny himself, and give her a real Thanksgiving present. Not that he said anything like this to himself; he only kept stroking Gobble, and saying, half-sadly but determinedly: "I'll do it, I'll do it," and in a few moments, warning Mary "not to tell," he ran in for his hat, and called Gobble to follow him.

It was a queer sight to see the big turkey following the little boy; and many of the villagers, busy with their Thanksgiving marketing, stopped to watch them. Jack walked straight to Mr. Dunning's store, and, as that gentleman happened to be standing on the step at the door, he said to him:

"Mr. Dunning, I've brought my turkey to sell (he gulped a little at the word) to you, and please I want things for Thanksgiving in exchange."

"Bless the boy! Where is the turkey?"

"Gobble! gobble! gobble!" sounded at his feet.

"My boy! catch him quick, or you'll lose him."

"Oh, he never runs away."

"You don't mean that critter *follows* you?"

"Yes, sir; and please how much can you give me for him? Can you give me a bag of flour, and lots of apples, and a blanket, and some coal, and some candy for Mary?"

"Well, well, well—you are a driver! See here, little one, I'm busy, but you just step round to the back door, and fasten that turkey up, and wait a bit; I'd like to talk to you, sonny."

Johnny went as he was told, and taking a piece of cord, fastened his dear Gobble up in the barn, and, feeling afraid he should cry, ran quickly into the store.

A handful of nuts and raisins made him feel better, and he planned all he would like to get for mother. Oh! there was a big lamp, and mother only had a little one to see by; and wasn't that pretty stuff that young lady was buying at the counter over there!

In the midst of his dreams of wonderful presents, good Mr. Dunning came, and, looking absently at him a moment, said:

"Oh, yes, you're that boy with the turkey. How did you train the fellow that way?"

"Oh, Mary and I always fed him and petted him, and he knows us so well."

"But why do you sell him?"

The thin face flushed.

"Because I'm mother's little boy, the only son she's got, and I want to give her and Mary a Thanksgiving."

Mr. Dunning muttered something like "Guess she had cause for thanksgiving," and then asked Johnny what he wanted in trade.

"Is it worth five dollars, sir?"

"Oh, yes; that turkey's worth all of five dollars. Now what do you want?"

"Please, sir, I'll tell you," and Jack's little hand was laid confidently on Mr. Dunning's knee, "and when I've told enough, please stop me. I want a lamp—a big one—for mother; the things for her to make us some real nice dinner; and"—speaking very fast in his excitement, quite forgetting that he was to be stopped—"a warm blanket, some coal, and some candy—just a little—for Mary." He looked up, and added instinctively: "I've said too much; please choose me five dollars' worth."

"And so you're your mother's only son? Where's your father?"

"Dead. Don't you know my father died

two years ago? He told me to take good care of mother; but I never had anything I could do for her till now—nothing but little things at home."

"What sort of things?"

"Oh, I chop wood, and bring water, and help Mary with the dishes, because mother can't stop sewing. But I go to school, you see."

"Yes, yes; I see. Now, you understand, if you sell me your turkey, I'm to chop its head off."

Johnny's face twitched; but he said:

"Yes, sir."

"And as to the things you mentioned, I'll choose out five dollars' worth, and send 'em around to-morrow morning early. Now tell me just where you live."

Johnny gave all needful directions, and then ran home full tilt, fearing lest mother had missed him. She, poor woman, was too busy to have noticed his absence; but could not be blind to all the nods and winks between the children through the evening.

"Oh, mother, if you only knew," began Mary.

"Now you promised not to tell."

"Oh, I'm not going to tell; but, mother, we're going to have such a"—

"Now, mother, don't listen."

The mother was glad to see them so bright, and laid her sewing aside pretty early to see that all was in readiness for the holiday. She joked Johnny about killing his turkey; and, suddenly remembering that she had not heard him for some time, told the children he was so quiet because he knew Thanksgiving-day was at hand.

Jack and Mary looked so conscious that I really think she might have guessed something of their secret.

The next morning came; and, as part of the day's treat, for mother was to be in bed late, Jack and Mary got up very softly, lit the fire, and made a cup of tea for her. There stood the nice bread Mrs. Davis had brought the day before. Johnny proposed to toast a slice for mother, and managed to hack off a piece which was all the way from a quarter of an inch to over an inch in thickness. He found it hot work toasting it, for he had only a common fork to hold it on, but persevered, and had just browned one side beautifully, and scratched all the black off the other side, when such a knock came at the door that mother started up in bed. Jack ran to the door.

A man was rolling in a barrel, while a grocer's cart stood in front of the house.

"Things for John Noyes," said the man, "and here's a letter for his mother."

Jack laid the letter down to help bring in the things. His mother was dressed before they were all in. Coal—a good lot of it; a nice lamp; a barrel of flour; some pretty delaine to make a dress; a good pair of blankets; a joint of meat; potatoes, onions, apples, and even a package of candy.

Mrs. Noyes could not understand it, and kept telling the man it must be a mistake; that surely all the things were not to come to one place.

"There's the note, ma'am; perhaps that'll tell ye."

Johnny could not find it, but at last discovered it under the roll of delaine. It was from Mr. Dunning, and he said: "I send your little boy these things for his turkey. Excuse my sending so much, but I wish to share in the Thanksgiving pleasures; and I've read in an old book that it is more blessed to



give than to receive; and that inasmuch— You perhaps remember the rest. This is my excuse; and now may you have a pleasant Thanksgiving, your chief cause for it being the possession of a good, unselfish boy. Believe me, etc."

Mr. Dunning called the evening of that day. He found them all busy over his bounties. Mrs. Noyes was making up a dress, while Mary and Johnny were eating the candy, and gazing at the brilliant lamp, which brightened their little sitting-room wonderfully. Mr. Dunning explained that he had not killed Gobble, but fancied that bird missed Johnny; and he would like, if Mrs. Noyes would let him, to take Johnny into his store and train him, having him taught his lessons in the evening.

So Gobble gave them all a Thanksgiving dinner, and started Johnny in his career as a merchant; for Mr. Dunning's store has grown to be a large establishment, as the village is now a city, and over the entrance hangs a sign, "Dunning and Noyes." Very few know why young Noyes has a turkey-cock as his "crest" on his paper. Mary, as matter of fact as ever, says it's Jack's nonsense; but I think he has good cause to remember his old Gobble.

### THE BIRDS' THANKSGIVING.

They were such unfortunate little birds from the very first, coming into the world as they did in the late summer weather, and just learning to hop out of the nest and look around for themselves a little when the other young birds were hard at work taking long flying lessons every day, that they might be quite strong enough for the long journey southward; and when every day there was the constant fluttering and chattering of great preparation, and no one else could think or talk of anything but the orange-groves, the rice-fields, and the long southern winter days that the young birds were going to see for the first time. These young birds' father and mother could only busy themselves in hunting for worms and flies for their hungry children's breakfasts and dinners, and shake their heads mournfully when any of the birds said anything to them about their journey.

The robins travelling southward in great flocks were in no particular hurry about reaching the end of their journey as long as the pleasant weather lasted, even if it was chilly at night. So they used to stop for a day or two to rest their wings and eat their fill of the ash-berries, hanging in such rich red clusters among the yellow leaves in the October sunshine. How much they used to pity Mrs. Motherbird for having such very backward children at that season of the year you can hardly imagine.

"Why, just to think of it," one very fat, fussy mother robin said, who had raised nobody knows how many nestfuls of younglings for nobody knows how many summers, and who ought to know all about young birds if anybody ever did, "why, just to think of it; how ever in this world is Mrs. Motherbird going to get that family of hers south. The pleasant weather is almost over, and they not able to fly a stroke yet! I'd do something to them. I'd shake them! I'd push them off the branch, and then they'd have to fly!" And indignant Mrs. Robin shook her head and waved her claw so severely at the seven forlorn little birds, sitting all in a row on a branch just above their nest, that they shut

their eyes not to see her, held on to the branch harder than ever, with all their little claws, for fear she might do as she had threatened, and peeped a feeble little peep of "Oh, we can't fly; we don't know how to fly," while waiting for their father and mother to come back with their breakfast.

So the soft warm days and sharp nights slipped gently by. The yellow ash-leaves fluttered down one by one. The robins had eaten all the berries and flown off long ago. Only now and then a bobolink, in his black and white livery, might be seen by the roadside, hanging, head downward, on the stalk of some withered golden-rod, or picking the seeds daintily from the pods of the milk-weed plants. The crows were cawing and walking about the fields where the winter furrows were being turned, and still the poor little father and mother were toiling to feed their seven children.

They had not learned to fly very much even yet. One day Bobbie, who was always hungry, and so always watching for his father and mother, had leaned too far over the limb on which he was sitting, and half tumbled, half flown, on to the roof of the piazza, over which the ash-tree's branches drooped. What a peeping and a fluttering was that made among the other six, till Bobbie found his breath to chirp that he really wasn't hurt at all, only a good deal surprised. And then, everybody wanting to see just where he was standing, two of his brothers leaned over so far that the first thing they knew they were fluttering beside him. And Brighteyes was so surprised that she fell over backwards and joined them. Wherever Brighteyes went, of course Specky had to follow. And when their mother flew back with a half-frozen grasshopper in her bill, there sat all seven of her children in a row on the ledge of the piazza gutter, so frightened and so important about what they had done, that they all peeped out the story together as fast as their little tongues and bills could move.

They made such a noise and such a fluttering that, as their mother flew away again, some one came to the window over the piazza roof and looked out; and a moment afterwards two curly heads, one black and one brown, bobbed between the taller head and the glass, and began a noiseless waltz and clapping of hands at the sight of the seven little birds.

But the sharp eyes of one little bird soon saw them, in spite of their trying so hard to be very quiet, and somehow, I don't exactly know how, all the seven fluttered and stumbled off from the gutter and on the money-suckle vine that grew half-way up the piazza-pillars, and there they hung and peeped until their father and mother came back again.

"Surely," said Mrs. Motherbird, looking very proud and pleased, and wishing very much that the fat Mrs. Robin was near enough to hear her, "surely, children who can do so much in one day will soon fly very much better than those very precocious children who learn everything all at once. I never did believe in pushing and urging children on!" And so the little mother fluttered and comforted herself for all her hard work, while Mr. Bird, who was a person of a very few words, looked admiringly on.

But oh dear me! Alas for the poor little mother's hopes for her backward family! They soon hopped quite nimbly about the vine; even ventured on the piazza floor sometimes, and picked up any half-frozen fly that

lay in their way as well as any one could. But when, after waiting and hoping for several days that they would make another venture, only to be disappointed each time she came home, their mother suggested that they should try to fly a little farther, she met with such a chorus of "Oh, we never can!" and "We're so afraid!" that she was too discouraged to do anything but fly off to find her husband and talk it over with him.

All these days the little children's sharp eyes had watched the little birds and all their movements. Many were the times they wondered if the little birds were going to live in the vine all winter, while every morning a plentiful breakfast of crumbs was sprinkled on the piazza by their fat, busy fingers.

One very warm day—a soft, sleepy, smoky day that comes sometimes with the very last of the October sunshine—the long windows that opened on the piazza were thrown up for a little while, and Bobbie, who always heard and saw everything first, heard a voice say:

"I'm so sorry you're going away, dearies."

"But we're coming back for Thanksgiving, grandma, and that's only a little bit of a while," two voices answered, and then one of the two voices went on:

"Thanksgiving means giving thanks, doesn't it, grandma?"

"Yes, dear. Giving thanks to God for all the good things of the year—the harvest, the pleasant weather, and the rains; the food we eat, the clothes we wear, and the health and strength to enjoy them all. And then, too, the best part of Thanksgiving should be remembering that God gives us all these good things that we may give to others to whom He has not given as much—the poor people and children who must go hungry on Thanksgiving-day unless we remember them."

Then the window was shut down, and Bobbie did not hear any more. He was very sorry, for he hoped to hear the children's grandmother say something about feeding hungry birds, for Mrs. Motherbird was getting more and more discouraged every day. "Even flies are getting very scarce," she would say with a mournful shake of her head, "and your father's chest is so delicate, it is most imprudent for him to stay north so long. Really, children, you must make an effort, or we shall have to go and leave you!"

And four of the seven did, finally. They practised and practised flying; every day getting on a little and a little better, trying and trying again. But Bobbie and Brighteyes, and one other sister, could only hang on the vine and chirp how afraid they were, or fly as far as from the ash-tree to the fence, by the time the others were quite perfect; till, at last, there was really no help for it. Mr. Bird's cough was getting so severe, they really must go south. So early one frosty evening, after laying up as good a store as the season admitted of frozen grasshoppers, flies, and seeds, Mrs. Motherbird, with many tears, kissed the three birdlings good-by, and with her other four followed her husband as he flew away towards the south.

Sorrowfully the three lonely birds, left behind, watched them, straining their eyes until the six black specks were swallowed up in the blue of the sky. Mournfully they chirped together, and said:

"We would have gone, too; we would indeed; only who can tell but that we might fall down if we flew so high, or fall into the



ter, or be eaten by a hawk, or be thirsty and hungry, and not have anything to eat!"

And the little birds shook their sorrowful heads, and nestled up together to keep warm, for it was cold, very cold! and the sharp wind was stripping the honeysuckle of its leaves. When Brighteyes remembered the deserted nest, and how long it was since they had seen it—not since the day that Bobbie and all of them had tumbled off from the branch on the

the ground white with frost, and anything to eat harder to find than it was the day before.

Those were hard days for the poor little birds; but hardest of all was Thanksgiving morning, when they all woke up to find the air full of hurrying snow-flakes every now and then, and remembered that if it had only been possible to find two milk-weed pods to divide among three the day before, there were likely to be none at all *that* day. So, quite discour-

chirped feebly; "perhaps it's Thanksgiving." And so it proved to be; for pretty soon the window was opened very carefully—though they might have made a good deal of noise without startling the birds that morning—and crumbs, such beautiful, large, white crumbs, were scattered all over the roof before their delighted eyes.

"Grandma says nobody must be hungry that we can feed on Thanksgiving morning, so we'll show God how thankful we are be-



MRS. MOTHERBIRD AND HER FAMILY.

piazza. So when night came again, settling down over the ash-tree and the house where the grandmother lived, with mist and fog and such cold, raw wind, the three little birds, hungry, cold, and wet, made their way back to their old home; and if they shed a few tears because they were so miserable and so lonely, who could wonder?

Every day the cold grew stronger and sharper. Thin crusts of ice formed on the edges of the puddles overnight, and the shivering birds woke up each morning to find the edge of their nest, the grass, and all

aged, the three flew no further than the piazza roof, and nestled close to one another, feeling very sleepy in the cold, and trying hard not to think about any breakfast.

It was just then, when they were too discouraged to stir, even if they had seen a cat looking out at them, that the two curly heads—the black and the brown one—appeared at the window, and Bobbie remembered that he had heard a great noise and laughing when a carriage had driven up to the gate the evening before.

"So the children have come back," he

cause He's taken care of us, and feed the birds. Poor little things, they must be so cold and hungry," a little voice whispered. Then the window was shut down again, and the two heads watched the little birds come down and eat so busily until they were called away to their breakfast.

"Thanksgiving-day," said Bobbie, his mouth full of the very last crumb but two, which crumbs his sisters were busy over. "Don't you two think *we* ought to be thankful, because God *must* be watching us too. He didn't let us starve. He'll take care



of us too, if we fly away south I guess. Let's try any way."

So the three little birds, refreshed by their large breakfast, spread their wings and flew off towards Florida, the orange-trees, and their father and mother, and next spring, just as likely as not, we shall hear them chirping in the ash-tree when the birds come back again.

### ALICE AND THANKSGIVING-DAY.

BY MARY D. BRINE.

Little Alice lived with her sick mother in a very little room, up a long flight of stairs, in a building where many other families were living, and which is called a tenement-house.

Alice had never had very many comforts; but lately, since her mother grew too ill to sew, and earn anything, the little girl had been very miserable and unhappy, and had been obliged for some days to beg for food. They feared every day that the landlord would turn them out of the little room, for there was no more money to pay the rent, and Allie was too little to sew. And now Thanksgiving-day had come, and there seemed to be nothing to be thankful for, so Alice thought, when she arose that morning and looked around the miserable little room. But her mother was a good woman, and had taught her child about right and wrong things; and how to pray to the Father, who knew what was best for them, though He seemed to send them more of shadow than sunshine. So she kissed her little girl lovingly, as Alice put on her hat and shawl to go out as usual, and bade her hope for the best.

"We have each other, darling, and that is something we surely should be thankful for!" she said smiling, and trying to be cheerful for Alice's sake.

In a dark corner of the hall the little girl, with a sudden impulse in her heart, knelt down to say a prayer which she longed with all her heart that the dear Father would grant. It was only this:

"Dear God, let mamma and me have a little Thanksgiving this one time; for Jesus' sake. Amen."

Then she felt better, somehow, and went down the stairs with her small basket, and out into the street, with such a hopeful little face (it was always a sweet face, even when sad) that people looked at her and smiled. She began to grow sad, though, when she was turned from door after door with so little in her basket; and finally she ventured into a bakery, with the feeling that it was useless, but still determined, for her sick mother's sake, to try and try again.

So she asked, "Please, ma'am, will you give me a few cakes or some stale bread?"

"Have you got any money to pay for them?" asked the woman.

And Allie sorrowfully answered, "No, ma'am."

"Then I've nothing to spare," was the reply; and the tired, hungry little girl turned away with tears in her blue eyes, and an idea in her heart that the angels hadn't taken her prayer to heaven after all. But a little girl who had been buying some cake, and who seemed to be about Alice's age, caught hold of her basket at the door, and said hastily:

"Come with me, little girl. My mother is always good to poor people, and I'm sure she won't forget to be good to-day. I live right over there"—pointing to a house on the cor-

ner—"and you wait in the kitchen till my mother comes down to you."

Oh, how glad our Allie was then! and she followed the little lady with such eager feet, she forgot how tired she was. The lady, Mrs. Brown, whose table was loaded for the Thanksgiving dinner, and whose kind heart seemed doubly kind on the glad Thanksgiving-day, questioned Allie about her mother, her daily life, and her desires, until the little timid heart was won to tell everything freely.

"Oh, ma'am," she sobbed, "I do want mamma to have a Thanksgiving-day too! She is so sick, and we are so tired, and—and—all our other days are tired days. I thought God would let this one be a little different, so I came out to see if any one would give me enough to make it like Thanksgiving. Generally I only get a little, you know."

Mrs. Brown turned her back, because she didn't want Alice to see the tears in her eyes. And presently the small basket was filled with nice things, and a package of tea and sugar into the bargain. And best of all was the promise that Mrs. Brown would call on Alice's mother and see what help she required. Oh, it was a joyful moment when the little girl trudged up the steep stairs again with her full basket, and her full, grateful little heart. But what do you think she did when she passed the dark corner of the hall again? She put her basket down and knelt beside it, and whispered a little prayer of thanksgiving. "Dear God, I thank You for making the lady kind to me, and giving us a Thanksgiving-day; for Jesus' sake." A little, simple prayer in her own words, but just as acceptable to the Father.

So Alice and mamma had a glad day after all, and some time you will hear how Christmas came to them, and what Santa Claus decided to do for them.

### THE CHURCHMAN COT.

Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, November 25th, 1878:

Sallie W. Hovey, Addie Gamble, and Marie Williams, of St. Barnabas infant class, Brooklyn, N. Y.,	\$1.00
C. F. B., New York,	1.00
In memory of Annie, Norwichtown, Conn.	1.00
Rena Simickson, savings, Camden, N. J.,	1.00
Crissa W. Benson, earned by dressing quickly in the morning, Gambier Ohio,	25
Annie R. Lotta, Goshen, Iowa,	1.00
Infant class, Good Samaritan church, Souk Centre, Minn.,	1.25
Mrs. H. Wheeler, in memoriam, Chicago, Ill.,	5.00
Willing Workers, St. John's church, Phelps, N. Y.,	2.00
Receipts for the week,	13.50
Total receipts,	\$2,856.32

### OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

BRAIN AND NERVE FOOD.—150,000 packages of Vitalized Phosphates have been prescribed by physicians for the cure of Consumption and Diseases of the Throat and Lungs, also for Dyspepsia, Indigestion, and all diseases of Debility, especially for Nervous Debility.

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THERE IS BUT ONE OPINION respecting MILK OF MAGNESIA among those who have either experienced or witnessed its effects in case of Sour Stomach, Dyspeptic Headache, and Gout, viz., that it is a sovereign remedy for those disorders. It is also an excellent aperient. Sold by all Druggists.

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### • WANTS.

A YOUNG LADY desires a situation as Housekeeper, or Governess or Companion. Is a communicant. Has best of references. Address PITTSBURGH, THE CHURCHMAN Office, 47 Lafayette Place, New York.

A LADY will teach young children the English branches and rudiments of French, and Music, or assist in sewing and the care of an invalid. No objection to the country. Best city references. Address Mrs. S., 409 West 22d street.

A LARGE, nicely furnished house to rent, piano included, for board of a lady, or without board, or part of the house, if preferred. Very low rent. Finely located, opposite Episcopal Church, in pleasant, healthy village, sixteen miles from New Haven, Connecticut. Three daily New York trains. Address CT., THE CHURCHMAN Office, New York city.

A YOUNG ENGLISH CLERGYMAN in full orders, highly recommended, good reader and preacher, would be glad to accept an appointment in the States next spring. Views, moderate evangelical; musical. Asphere of usefulness more desired than large stipend. Address INCUMBENT, THE CHURCHMAN Office, 47 Lafayette Place, New York. Name and address can be obtained on application to the editor.

A YOUNG LADY, of a Church family, having a cheerful and pleasant home in a sea-side city of Massachusetts, desires to receive for care and domestic training one or two girls from six to twelve years of age. Good schools are near at hand, and instruction will be given at home, if desired, in French, Music, and Needlework. The highest references can be given. Address "T," P. O. Box 119, Salem, Mass.

A N ACTIVE CLERGYMAN, desiring to enter upon parish work, desires to correspond with view to such engagement. A parish which may be largely increased desirable. Address CLERGYMAN, care of THE CHURCHMAN, 47 Lafayette Place, New York.

WANTED—By a churchwoman of some experience, a position as Matron in a school. References given. Address B. C., THE CHURCHMAN Office, New York.

WANTED—In a family having young children, a lady of experience and education as Resident Governess. Address, with references, E. A. W., THE CHURCHMAN Office.

WANTED—A lady of ability and Christian experience desires a position as a school teacher. References given. Housekeeper. Has had experience as a teacher; also in a public institution. References exchanged. Address, by letter, M. M. B., Women's Christian Association, Hartford, Conn.

WANTED—An Organ (second hand), with capacity for a church of between 800 and 900 sittings. Must be of a good make, and in perfect condition. Send full description; dimensions of organ, number and kind of stops, first cost, present price, make's name, etc. Address "ORGAN," Lock Box 67, Washington, D. C.

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ONORO HOUSE, Fort Reid, Orange Co., Florida, opens Nov. 15th, 1878. Dry pine region; lakes and orange groves adjoining, beautiful and healthful. Two and a half miles from St. John's river, at Meonville. Terms moderate. R. T. E. GOOMB.

### ORATORIO SOCIETY, STEINWAY HALL. SIXTH SEASON.

DR. L. DAMROSCH,.....Conductor

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FRIDAY, Nov. 29th, at 2 P. M.

FIRST CONCERT, SATURDAY, Nov. 30th, at 8 P. M. ALEXANDER'S FRASE.....Handel, THE CXVITH PSALM.....Mendelssohn, will be performed with the assistance of excellent soloists and symphony Society Orchestra. Admission to Public Rehearsal, 75 cents; Reserved Seat, 25 Cents Extra; to Concert, \$1; Reserved Seat, 50 Cents Extra. For Sale at Steinway Hall and usual places.

### JOSEPH COOK'S

Thursday Evening Lectures in Association Hall, beginning December 5th, with "GOD IN NATURAL LAW." A prelude on current events will be a feature of each lecture. Tickets for course of 10 lectures, with seat, \$5.00. Single lecture, 50 cents; with reserved seat, 75 cents. For sale at the hall.

PALESTINE.—The Mary Baldwin Memorial MISSION School at Joppa, conducted by Mrs. Hay, educates seventy poor Arab boys. Funds are urgently needed. Fifty cents a week supports a boy; or an annual donation of \$25 founds a scholarship. Donations may be sent to the Treasurer Board of Foreign Missions, 23 Bible House, New York, and to Mrs. A. M. HAY, Jaffa, Palestine, or Mrs. T. H. HAY, care of the American Consul, Liverpool, England.



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In all Qualities and Sizes, of English Dye.

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Low Prices.

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AD STATION AT THE DOOR SIXTH AV-  
NUE HORSE-CARS AND TWO LINES OF  
E-CARS THROUGH FOURTEENTH STREET  
PASS THE DOOR, INTER-ECTING EVERY  
AND STAGE LINE IN THE CITY, AND CON-  
NECTING WITH EVERY RAILROAD,  
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attended to with judgment and taste. References  
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Samples sent free.

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APE—THE ARSENIC USED IN ITS MANU-  
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only causing sickness, is effectually removed,  
l grape, vells, folds, etc., made to look equal to  
nd to withstand dampness and sea air. Grape  
sent by mail. SHRIVER & CO.,  
estic Building, Broadway and 14th st., New York. E

# THE MUTUAL Life Insurance Company

OF NEW YORK,

144 and 146 Broadway.

NEW YORK, November 19th, 1878.

TO THE POLICY-HOLDERS OF THIS COMPANY:

"*Shall Corporations shape and manage their own business, or shall their rivals dictate and manage it?*"

This Company commenced business in 1843 as a Mutual Company, and without capital. The first money

It received was..... \$108.50

In payment of a premium.

Ten years afterwards, February 1, 1853, the amount at risk was..... \$17,917,418.00

And its assets and accumulations ..... 2,060,649.30

In June of that year the present administration began. Since that time it has issued 181,000 policies, in-

surling..... 550,000,000 00

It has paid for death claims, on original policies..... 30,700,092 00

And for death claims on additional assurance given for over premium payments on the same, called

dividends..... 5,121,977.09

Its entire over payments, called dividends, paid out in cash, or for Insurance, amount to..... 45,580,028 00

It now holds assets, consisting of Bonds and Mortgages on property in New York and adjacent States,

amounting to..... 57,041,941.84

It owns Real Estate, consisting of its three office buildings in Boston, Philadelphia, and this city, and

such as it has purchased under foreclosure of its Mortgages, amounting to..... 6,933,423.19

It has Stocks—United States, State, County, and City—paying interest, and worth par and over, amount-

ing to..... 17,766,011.38

Its gross Assets, on the first of October ultimo were..... 86,910,863.45

The amount now insured is..... 289,081,295.10

The increase of its assets in twenty-five years is..... 84,849,714.15

It represents more assets than any known financial institution, and twenty-one millions of dollars more than the

combined capital of all the banks in this city.

Its assets are ample for all its purposes, as its Annual Report will shortly show.

These are the principal figures which exhibit the history and condition of this Company. It has always met every  
honorable and just financial claim with cheerful promptitude. No stain, it is believed, rightly rests upon its record.

Of all known business, that of Life Insurance requires the most forecast as to future contingencies, and the  
closest attention to all the different principles and features of its management, upon which its prosperity depends.  
Abundant and undoubted assets are necessary to pay its claims on the one hand, which must be kept in absolute  
security and readiness for that purpose; on the other is the equally important duty of maintaining and keeping intact  
its vitality at or above the standard mortality tables on which its premiums are based. Some Companies are believed  
to be so short-sighted as to neglect this second great principle of the business, while they affect to bestow uncommon  
attention to the other.

In view of the possible depreciation below the vital standard by reason of the unusual number of retiring members  
during the last three years (for as a rule those who elect to retire are sounder lives than those who decide to remain),  
it was incumbent upon the management to check this decrease by such means as would be efficient to the end sought,  
and the least burdensome to the existing policy-holders of the Company.

After due consideration of all points involved, embracing equity, economy, and efficiency, it was proposed that  
thirty per cent. rebate on the first two years' premiums should be allowed to entering policy-holders, whether old  
members or new.

We should have been wanting in proper forecast and ability had we not foreseen the necessity for this action and  
provided for it.

As the members who retired sought to sunder their connection with the Company, of which they had agreed to  
remain members for life, the just and universally admitted principle governing all business led us to say to each of  
them: "If you leave us to our damage, you must supply the place you leave vacant by another life equally acceptable  
with your own." To accomplish this end, we deduct from the surrender value allowed these retiring members a  
sum sufficient to satisfy all the claims of the Company and existing policy-holders upon the party withdrawing, and  
an additional sum to constitute a fund to replace the loss. Not one penny of the moneys contributed by the existing  
members went into that fund. It was a specific source of accumulation, the use of which was left to the discretion of  
the Executive Officers in their administrative capacity, for the purpose of obtaining new members. Whatever remains  
beyond that necessity will go into the common fund. Whatever is used for the purpose explained will be like the  
wheat cast into the ground and lost for a time, but to bear a tenfold harvest to its owner.

No measure that we know of could have been devised which is more thoroughly just, economical, or equitable  
to our policy-holders than this, and none that will be so advantageous and profitable to them. This we assert from a  
full knowledge of all the principles involved, and with absolute confidence in the results which will be obtained.

The ability of the Company to lower its rates of premiums has been demonstrated by its past experience, and we  
have unwillingly taken premiums in amounts quite beyond the necessities of our business for years past. Why should  
we have been compelled to take the forty-five millions which we have returned to our policy-holders as over-payments,  
called dividends? The public, in its own time, will ask this question with emphasis. We have given back from year  
to year to our policy-holders all that has been necessary to guarantee our contracts beyond question; but why should  
the poor man, who pinches himself to insure his life for the benefit of his family, be required from year to year to pay  
us a sum beyond what is necessary, the effect of which is to involve him in unnecessary commission and loss of  
interest? There has been no year in the history of the Company when it could not have taken premiums upon a far  
cheaper scale than it has done, and even then have been able to return a respectable percentage in over payments at  
the end of the year.

But now, when this Company proposes to benefit its policy-holders and the insuring public by a rebate for two  
years upon their premiums, with no present designs beyond that time, and in a way in which old policy-holders are  
benefitted and not injured, are we to be maligned and misrepresented by rival companies who club together to control  
the press, and send paid emissaries to this and other cities to poison the minds of our policy-holders by false  
statements?

We have neither leisure, disposition, nor funds to follow our defamers; but prefer quietly to state our case and  
leave it with those it interests.

We give this history and condition of the Company as the truest tests of its management. By these tests we are  
content to stand or fall.

In conclusion, we repeat the question: "Shall corporations shape and manage their own business, or shall their  
rivals dictate and manage it?"

Your obedient servants,

F. S. WINSTON, *President.*

RICHARD A. McCURDY, *Vice-President.*

WM. H. C. BARTLETT, *Actuary.*



## THE Connecticut Mutual LIFE Insurance Company, OF HARTFORD, CONN.

Paid Death and Endowment  
Claims in 1877.....\$3,306,724 00  
Paid Dividends to Members.....2,511,776 24  
Increased its Assets in 1877...1,326,996 77  
Has Surplus over all Liabilities  
of.....3,603,702 15  
Has Policies in force.....66,252  
Expense ratio for 1877.....7.14

JACOB L. GREENE, Pres. JOHN M. TAYLOR, Sec.  
D. H. WELLS, Asst Secretary.

### The Small Cost

Of Accident Insurance, and the great benefit in case of death or disabling injury by accident, combine to make it the **CHEAPEST INSURANCE IN THE WORLD.** Get it of

## THE TRAVELERS, OF HARTFORD.

## HOME Insurance Company OF NEW YORK.

CASH CAPITAL.....\$3,000,000 00  
Reserve for Reinsurance.....1,836,432 31  
Reserve for Unpaid Losses and Dividends.....256,891 42  
Net Surplus (1st January, 1878).....1,016,738 02  
TOTAL ASSETS.....\$6,109,526 75  
J. H. WASHBURN, Sec'y. CHAS. J. MARTIN, Pres't

## Ætna Insurance Co.

Incorporated 1819. Charter Perpetual.

LUCIUS J. HENDEE, President.

J. GOODNOW, Secretary.

WM. B. CLARK, Assistant Secretary.

L. A. DICKINSON, Agent at Hartford, Conn.

JAS. A. ALEXANDER, Agent for New York City.

## Royal Insurance Company,

Head Office for Metropolitan District,  
41 & 43 WALL STREET, NEW YORK.

STATEMENT, JANUARY 1, 1878.

Subscribed Capital.....\$9,651,500 00  
Of which there is paid up in Cash.....1,437,425 00  
Net Surplus.....5,393,140 43

Surplus for Policy-holders.....6,840,965 43  
Applications for Insurance are invited.  
A. B. MCDONALD, } Managers.  
E. F. BEDDALL, }

### CHURCH BELLS.

## McSHANE BELL FOUNDRY.

Manufacture those celebrated Bells for CHURCHES, ACADEMIES, etc. Price List and Circulars sent free.  
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.  
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FULL THEOLOGICAL COURSE, Also PREPARATORY DEPARTMENT.  
School Year begins September 21st.  
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The GROUNDS comprise 140 acres of land.  
President and Found'r the Right Rev. I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron

The aim of the founder of this College is to provide the highest intellectual and practically useful education for the daughters of gentlemen at very moderate charges.

The whole system is based upon the soundest PROTESTANT CHRISTIAN PRINCIPLES as the only solid basis for the right formation of character.

FRENCH is the language spoken in the College, and a French service is held in the Chapel every Sunday afternoon.

The College is under the personal supervision of the Bishop, with a large staff of English and Foreign Professors. The MUSICAL Department is under the management of MISS CLINTON, who holds certificates from SIR SPENCER BENNETT and CIPRIANI POTTEI.

Board, Washing, and Tuition Fees, including the whole course of English and A. and M. Modern Languages, Calligraphy, Drawing and Painting, use of Piano and Library, Medical attendance and Medicines, \$850 per annum. A liberal reduction for the daughters of clergymen.

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THREE SESSIONS PER ANNUM.

School Year from Sept. 15th to June 15th.

Charges for boarding pupils per school year, from \$200 to \$300, according to grade.

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### HOME INSTITUTE, Tarrytown, N. Y., A BOARDING AND DAY SCHOOL FOR YOUNG LADIES, will reopen on Wednesday, Sept. 11th.

For circulars, address MISS M. W. MICALFEE, Principal.

### INDUSTRIAL BOARDING SCHOOL FOR YOUNG GIRLS.

Terms, \$100 a Year.  
Address, THE SISTER SUPERIOR, St. John Baptist House, 233 East 17th Street, New York.

### MADAME CLEMENT'S SCHOOL.

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GERMAN TOWN, PENN. (ESTABLISHED 1837).  
The School will reopen Wednesday, September 11th.  
For Circulars apply to MISS E. CLEMENT.

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An Experienced Teacher of the Piano,

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French and German Languages practically taught. Thorough training in Primary and Secondary Departments. The Course of Study in the Collegiate Department requires four years, and meets all the demands for the higher education of women.

The health resort of this School from the beginning proves that a high standard of health and a high standard of scholarship are entirely compatible.

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The facilities for a thorough and finished education are second to none, while no effort is spared to make this a REFRESHING, CHRISTIAN, AND HAPPY HOME FOR PUPILS. For circulars, containing terms, references, etc., please address the REC'TOR, Poughkeepsie, N. Y.

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Wilmington, Delaware.

### A COLLEGIATE SCHOOL FOR BOYS.

References: Hon. Thomas F. Bayard, Bishops Lay, Lee, Pinkney, and many others. Terms \$250 to \$350 per annum. For Catalogue address  
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ASBURY PARK, N. J.,  
Boarding and Day School for Young Ladies and Children. Reopens Sept. 10th, 1878.  
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DIOCESAN SCHOOL FOR GIRLS.  
The Eleventh year of this school will begin Sept. 12th. Miss MARTHA E. DAVIS, Principal. For circulars address the Rev. SAMUEL UPJOHN, Rector, Augusta, Me.

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DIOCESAN SCHOOL FOR GIRLS,  
286 Washington Ave., near DeKalb Ave.  
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Under the Charge of the Deaconesses of Long Island. Half-yearly terms begin St. Matthew's Day (Sept. 21st), and Feb. 11th. Rector, Rt. Rev. A. N. LITTLEJOHN, D.D., Bishop of Long Island.

### ST. GABRIEL'S SCHOOL

Peekskill, N. Y.

This School will reopen on Monday, Sept. 23d, 1878. Address as above, The Mother Superior, Sisters of S. Mary.

### ST. JOHN'S SCHOOL

BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.  
Nos. 21 and 23 West Thirty-second Street,  
Between Broadway and 11th Ave. New York  
Rev. THEODORE IRVING, LL.D., Rector.

### ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS,

WATERBURY, CONN.,  
Advent Term will open (D.V.) Wednesday, Sept. 18th, 1878. The Rev. FRANCIS T. RUSSELL, M.A. Rector.

### ST. MARY'S SCHOOL,

8 East 46th Street, New York.

The Sisters of St. Mary will reopen their School on Monday, September 23d, 1878. Address the SISTER SUPERIOR, as above.

### ST. MARY'S HALL, Faribault, Minn.

Rt. Rev. H. B. WHIPPLE, D.D., Rector.  
Miss S. P. DARLINGTON, Principal.

Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The Thirtieth year began in September, 1878. For Registers, with full details address the REC'TOR.

### TRINITY SCHOOL, TIVOLI-ON-THE-HUDSON.

Healthful location; home comforts; thorough training; assiduous care of health, manners, and morals, and the exclusion of bad boys, can all be found in this school. The Twelfth year will begin Sept. 10th. For Catalogue address The Rev. JAMES STARK CLARK, D.D., Rector.

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Enamel color makers.

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